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**HINTS**  
**ON THE**  
**ART OF CATECHISING;**

**BEING A**

**Posthumous Work**

**OF THE**

**VEN. EDWARD BATHER, M.A.**

**LATE ARCHDEACON OF SALOP, IN THE DIOCESE OF LICHFIELD,  
AND VICAR OF MEOLE BRACE.**

---

**EDITED BY HIS WIDOW.**

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**TO WHICH IS PREFIXED**  
**A CHARGE, ON SCRIPTURAL EDUCATION,**  
**DELIVERED TO THE CLERGY,**  
**AT THE VISITATION, IN 1835, BY THE SAME AUTHOR.**

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**Third Edition.**

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**LONDON:**

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**1852.**

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# ADVERTISEMENT

TO THE

FIRST EDITION.

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IN publishing the posthumous part of the following work, the Editor feels it her duty to give some account of the circumstances under which it was composed, in order to explain the incomplete state in which it necessarily appears.

The Charge prefixed, is a reprint of one which was delivered to the Clergy of the Archdeaconry of Salop in the year 1835, and of which two editions have since been published. On its first appearance it attracted considerable attention; and the Author received many gratifying assurances of its usefulness, both in his own peculiar district and elsewhere.

Finding that the work of education was stimulated by the interest thus excited, and urged by many of his friends to give to the world the benefit



of his experience as a Catechist, he promised, when he should find leisure for the work, to develop his method still further, and to explain and illustrate it by means of specimens.

For some time his numerous engagements prevented his fulfilling this intention ; and it was not till the summer of last year, and within three months of the close of his life, that he was able to attempt to do so. He then commenced the present work, and hoped to have produced a volume which should have served as a manual for the Teacher, whether Clergyman or Schoolmaster ; and which besides instruction in the art of catechising, should have contained much catechetical matter on the Liturgy of our Church, on many important passages of Holy Scripture, and on the evidences of Christianity.

But it did not please God to spare him to accomplish his purpose. Nevertheless, while his strength lasted, he pursued his object with surprising energy and with unabated zeal ; desiring, as he often said, to be of some use in his Master's service so long as his life should be continued. During the wearisome hours of a lingering illness,

and in a state of almost total blindness, his great pleasure and his daily business lay in the dictation of these pages, till increasing weakness obliged him to cease from his labours.

Such are the circumstances under which this little work was written. Though feeling very strongly the disadvantages which must attend its appearance in its unrevised and unfinished state, the Editor is yet induced to offer it to the public, by the advice of some whose opinion she has been taught to regard very highly, and who consider these disadvantages more than counterbalanced by the value of the matter which the volume contains, and the assistance it seems likely to afford to the inexperienced catechist.

Meole Brace,  
June 20, 1848.

# **ADVERTISEMENT**

**TO THE**

**THIRD EDITION.**

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**A Third Edition of "Hints on the Art of Catechising" having been called for, the Editor has published it in a new and cheaper form; in order to bring it within easy reach of those Schoolmasters and Pupil Teachers who may wish to avail themselves of the instruction it contains.**

**Some new matter has been added in a short Appendix.**

**Meole Brace,  
Sept. 1852.**

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**HINTS ON SCRIPTURAL EDUCATION, AND ON  
INSTRUCTION BY CATECHISING.**

**INTENDED FOR THE USE OF THE SUPERINTENDENTS OF  
PAROCHIAL SCHOOLS.**

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**A CHARGE**

**DELIVERED TO THE**

**CLERGY OF THE ARCHDEACONRY OF SALOP,**

**JUNE, 1835.**

**B**



# A CHARGE,

&c.

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MY REVEREND BRETHREN,  
BISHOP HORSLEY in his primary charge at St. David's, in which he exposes the inefficiency of what has been called "moral preaching," and the fallacy of the assumptions on which it proceeds—adds, "I flatter myself that we are, at present, in a state of recovery from this delusion. The compositions which are, at this day, delivered from our pulpits are, I think, in general, of a more Christian cast than were often heard some thirty years since, when I first entered on the ministry." What Horsley says in 1790 may be stated with much less exception in 1835. Infirmary, no doubt, must ever cleave to all human teaching; but it can, by no means, be alleged now, that our proper office, "to publish the word of reconciliation," is lost sight of. There is, on the contrary, in the discourses of the Clergy, a much fuller exhibition than in time past of the fundamental doctrines of holy Scripture, as de-



finer in our Articles and recognized in our Liturgy, and the people are fed accordingly with the "sincere milk of the word."

Is it, however, certain that their growth thereby in grace and heavenly wisdom is proportionate? I believe the fact to be, both that our Church is gaining ground in the minds of devout and pious persons, and that the number of such persons has, of late, been greatly increased through God's blessing on the ministrations of the Clergy. Nevertheless, whilst secession from our ministry is frequent, we do not, even with our customary hearers, prevail for good in the measure that at least is to be coveted; nor, I fear, in the measure that might be expected, should we advert only to the improved character of public teaching. And if this be true, it is a grave matter, and it becomes a needful question how we may account for it.

Much seed of course will always fall by the way-side, upon the rock, and among the thorns. And hindrances to our success may have arisen, besides, from some obvious peculiarities of the times in which we live. On these, however, as being little under our control, it is not my intention now to dwell. But one grand and frequent cause of failure with us at present, may, I think, be named, which it rests with ourselves to remedy—which, with due exertion, we might remedy in a good degree, and which, if we would "make full proof of our ministry," it is specially incumbent upon us to attend to now, both because peculiar

facilities for the *application* of the remedy are, at the present moment, afforded us, and also because those very things, if we neglect to make our advantage of them, may possibly ere long be turned against us.

Preaching, as the term is commonly understood, that is to say, "the explaining of the word of God by a lively voice, and the application of it to the people's use, as the speaker in his wisdom thinketh meet<sup>1</sup>," is, no doubt, a way of teaching, by which, through the Divine blessing, men are wont to be brought to the saving knowledge of the truth. But it is not the *only* way; neither will it do the work of other instruments equally needful to be employed. "The eye cannot say to the hand, I have no need of thee<sup>2</sup>;" and among the whole body of Christian means, "those members which seem to be more feeble," will oftentimes, perhaps, be found to be most "necessary." At all events, it cannot reasonably be expected that preaching should stand in the place of those methods which in the nature of things ought to go before it. And, accordingly, I am fully persuaded that a great many very honest and faithful, and, at the same time, very clear and well-digested sermons, which have cost the preachers of them much labour and research, and thought, and care, and prayer, are, nevertheless, in numerous instances, much thrown away upon the hearers of them—hearers, moreover, by

<sup>1</sup> Hooker.

<sup>2</sup> 1 Cor. xii. 21.

no means unwilling to be taught—simply *on this account*, that in the instruction of our people, we have, of late years, too much neglected to *begin at the beginning*. The primitive order of *catechising* has, for causes which I cannot now stay to discuss, fallen into too general disuse; and “sermons,” to use, with but little qualification, the plain words of an old writer, “can never do good upon an uncatechised congregation<sup>3</sup>.” In order, therefore, to our efficiency as religious instructors, this very necessary and ancient practice must, I think, be revived.

I have somewhat to say, then, my Reverend Brethren, upon this subject; but *first* respecting those facilities for our work, to which I have referred.

It is quite unnecessary for me to remind you of the great, and general, and still increasing demand, which is, at this moment, made every where for *knowledge*. Neither need I say, that, whether the mass of the people shall, in some way or other, be educated or not, is a question practically decided. You know too,—for yourselves have been among the chief agents in the business,—what this demand, meeting with much beneficence on the part of opulent persons, has already produced in the actual multiplication of schools throughout the country. It has been stated in parliament, as the result of official returns, that, in thirty-three counties only, 1,144,000

<sup>3</sup> Comber.

children are educated in unendowed day-schools<sup>4</sup>; whereas in 1818 there were, for all England, only 478,000.

Now it is, in my mind, a very happy circumstance, that the Clergy have already taken so vigorous a part in this matter. But what I would insist upon is this ;—that we have a great deal more to do than simply to go with the stream, and lend our influence in common with others to the work, and so to the still further increase of these institutions. I could wish *this* indeed, and if government shall continue public grants, we shall take care, I trust, to obtain our share of them through the National Society; and we shall do well, also, to pay a very particular attention to the support of Sunday-schools. For, in the first place, they may be made very useful; and being also much less costly than day-schools, they are, at once, more easily to be maintained by ourselves, and more likely to be made the means of drawing away the children of our people from us, by any who are disposed to be the adversaries of our ministry.

This, however, is not all. There is a grand movement not to be *promoted* only, but to be watched and properly *directed*. And it is our concern so to put ourselves, each in his place, at the head of it, or, at least, so to be always at our post where it is proceeding, as to make its operations subserve the interests of religion, of the

<sup>4</sup> i. e. in 1835.

national Church, and of the souls committed to us. In transacting in this matter, therefore, we must both bear in mind our own official character and designation, and labour also in our proper calling—*first*, see to it, as far as in us lies, that schools be what they ought to be *in their regulations*, and *for the matter of the instruction to be given in them*; and *then*, be careful, actually to *avail ourselves of them as auxiliaries in our office*. Which, as I shall hope to show, they very well may be made, and that especially in the way to which I have referred, and of which, before I conclude, I am about to speak at large.

We hear much, at present, respecting the public duty and political advantages of disseminating “useful knowledge;” meaning, I suppose, what may help a man to thrive in the world, and may be employed to multiply the comforts and improve the arts of life, and withal to render its possessor a more useful member of society. Be it so. But this, in such exclusive sense at least, is not that knowledge which we have to do with. We must aim at nothing lower than “making ready a people prepared for the Lord.” Neither must we be as those, “who without a foundation build their house upon the sand.” If we may be instruments in training up any to “sober, industrious, prudent, and virtuous habits,” it is, doubtless, a main part of our duty to attempt it: we owe it to society and to our pupils equally, and that in the discharge of our proper functions towards them, as “their servants

for Christ's sake." For confessedly the religion is vain which bringeth not its disciple to do his duty in that state of life to which God has called him. But then there is one prescribed way, and only one by which we *may lawfully* or *can hopefully* pursue this end; that is, by the strenuous and faithful inculcation of Divine truth. We are *watchmen*, moreover, and if knowledge be power, as is so truly and so commonly both said and boasted, it cannot be less than a gross neglect on our part to give it, or even to stand by and see it spreading, without doing our utmost that those principles may be rooted in its possessors, through which alone they can be safely trusted with it. All too is not sound knowledge which claims to be so; and in proportion as it is evident that the young people of our charge will have opportunity as they grow up of free access to books, and to many other means of acquainting themselves with men's opinions, it is matter of absolute necessity to supply them beforehand with a standard by which they may assay the quality of whatsoever they may read or hear; and since one standard there is, but only one which is infallible, and that—namely, the Bible—the very one of which we are constituted the official keepers—to be true to God and to our brethren, we must withstand, to the uttermost, every system of education in which the Bible has not a place, and that place, too, which common sense and common honesty must ever assign to it, if, upon the grounds on which it demands to be studied, it is to have a

place at all. I mean most prominently and unequivocally the first place. I would by no means, indeed, interdict, even in charity-schools, the acquirement of any useful knowledge which may be acquired without undue sacrifices. I would, in no sense or manner, grind the face of the poor; nor would I withstand his rising in the scale of society if he can. And when it is said, something more is desirable for him than "mere reading and writing and a little arithmetic," so say I too. I should like to see him taught *to think*. And I believe he may be taught without any departure, on our side, from our special vocation in the teaching of him. Viewing instruction as an instrument for unlocking the mind and strengthening the faculties, he must be a poor instructor, and little competent to accomplish his object in any way, who cannot exercise young people's understandings quite sufficiently with such a book as the Bible to submit to them.

Sure I am, they may be sooner interested in it than in any other book in the world; and, therefore, may more easily be brought to give a fixed attention to it, and to reason upon it. And if this be carried as far as very easily it may be, and as God saying,—"*Come now and let us reason together*," evidently means it should be—the poor man's child will come forth into life, capable of acquiring for himself all he ever need know besides, and of grappling with whatsoever

<sup>5</sup> Isa. i. 18.

he is likely to have to deal with ; for he will be possessed of a power which he can at any time bring to bear, as his future opportunities shall suggest, or his special necessities demand. But be this as it may, if during the short period—and every one knows how short it is—allowed for teaching him, he cannot learn every thing, of course he must be confined to that which is indispensable ; and we may dismiss him with a safe conscience and with the best of all good hopes also, when we have done our utmost to make him “ wise unto salvation, through faith which is in Christ Jesus<sup>6</sup>.”

I do not mean by these observations to charge any friends of education, who disavow such a purpose, with intending to reject the Scriptures altogether. But if the knowledge of the Bible is to be but an item in the catalogue of the poor child's acquirements, as is very likely to be the case if too much is aimed at, and if schoolmasters are to be tempted to seek their own credit by having a variety of such things to exhibit in their pupils as worldly parents are wont to over-estimate, the practical effect, in a general way, will be apt to be, that whilst we are careful and troubled about many things, the one thing needful will escape us utterly.

Another question arises here. Granting what has been said, how is the matter to be settled, as education becomes general, between persons of

<sup>6</sup> 2 Tim. iii. 15.



different religious persuasions? Are we to agree to the liberal scheme, as it has been called, of rejecting all peculiarities in order to teach those broad and fundamental rules, which all called Christians are agreed upon? Alas! which be they? I hold that this cannot honestly be attempted, and I hold, too, that it is impracticable. Liberality doubtless is a good thing; but because this is generally admitted, it hath fared with liberality as it is wont to do with other good things in this world. I mean some very bad things have called themselves by its name. And in this scheme, we have an instance. For the liberality here pretended can be nothing but an unrighteous compromise, and that will never be assented to, except it be either by such as have some private, or perhaps even sectarian, design in view, which, under special circumstances, this mode may further in the issue,—or by people very easily deceived by names and pretences,—or else by those who in their hearts are indifferent to truth altogether. It cannot, I think, be denied, that we are bound in conscience to support, and on all fit occasions to avow, the principles which we have conscientiously and deliberately adopted, or that if we undertake the office of religious instructors, we never can be justified in withholding from those whom we profess to bring to the knowledge of salvation, any truth which is necessary to that end, and which we might communicate. But if we adhere to this liberal plan, how is the first of these things to be done, or the last

avoided? If, in so broad a matter as the conducting of education, we dispense with our Church's creed and formularies, we renounce virtually our profession as churchmen—and if we dispense with all peculiarities, we dispense, in fact, with every thing. For what Gospel truth is not questioned and impugned by some or other? But, indeed, I think we may, in this case as in every other in which man is concerned with man, gather sufficient instruction from a faithful application of the plain rule, “Whatsoever ye would that men should do unto you, even so do ye unto them.” Give to the poor just what ye yourselves desire to receive, or having received are determined to abide by. This is the charitable way, and the honest and the safe way, too; and in my mind the only way. It is an awful matter, doubtless, to be teachers at all, in things which concern men's souls. But it is God's ordinance that there should be teachers; and if so, we have need, first, with much caution and much prayer, to settle our own religious principles. But having so done, what we are thus come to, as far as our pupils can receive it, we must inculcate. And if we teach the children of the poor neither more, nor less, nor other than we teach our own children, and would on no account keep back from them, just that, and nothing else, which we make the sole basis of our own comfort and confidence in the prospect of death and judgment, we are then as charitable as we know how to be, and give at the same time the best security for our integrity

which the nature of the case admits of, whilst we escape ourselves from under the malediction, "To him that knoweth to do good, and doeth it not, to him it is sin<sup>7</sup>."

Here also, however, I desire not to be misunderstood. I do not mean to accuse of compromise and desertion of their principles, those of other communions, who support the many schools now in existence from which the inculcation of all peculiarities is professedly excluded, because I know the fact to be, that they are wont to have what appears to them a remedy—the children being instructed out of school-hours, and on the Lord's-day especially, by their respective ministers or their agents, when, of course, they may, and do, inculcate their own tenets. But whilst, on the one hand, this, as far as it goes, is a testimony from those parties themselves to the truth of my general argument, I must say, on the other hand, that such a provision is, as far as we of the Church of England are concerned, utterly unsatisfactory and insufficient. How far it may suit the arrangements and meet the demands of others, it rests with themselves to consider. But for our own part, we shall decide respecting the adoption of things of this nature by looking to what is likely to be the practical working of them. The great majority of ourselves have quite as much to do on the Lord's-day in our churches as our health and strength and animal spirits can carry

<sup>7</sup> James vi. 17.

us through, animated as we may be with zeal for the souls of men, and supported, as in that case we shall be, by Divine grace. We cannot, therefore, do all that is necessary for children on that day, though, as I shall show, we may do something very considerable, provided only that we may have free access to them on other days. And they are, besides, the lambs of our special flock; and why should we, or how can we, voluntarily surrender our right of access to them at any time? We never can so conveniently or so effectually instruct them as when we have them in their schools, with their Bibles in their hands. This point, therefore, we may not concede; the schools which we support must be those exclusively wherein we can take our proper station, and discharge our functions towards the souls committed to us, at our discretion, and as we have leisure and opportunity, without let, or molestation, or undue interference on the part of any. We may not desert our post nor surrender a tittle of our advantages.

Having, however, such schools as I have spoken of, and such right also of free entry, we have then a stepping-stone and an auxiliary of which it behoves us diligently to avail ourselves, and especially, as by means of it we have very great facilities for doing our work as catechists.

And now, my Reverend Brethren, I must ask your kind attention to what I have to submit to you on this head.

“With religion it fareth,” says Hooker, “as

with other sciences, the first delivery of the elements thereof must be framed according to the weak and slender capacity of young beginners; unto which manner of teaching principles in Christianity, the Apostle, in the sixth of the Hebrews, is himself understood to allude. For this cause, therefore, as the decalogue of Moses declareth summarily those things which we ought to do—the prayer of our Lord whatsoever we should request or desire—so either by the Apostles, or at leastwise out of their writings, we have the substance of Christian belief compendiously drawn into few and short Articles, to the end that the weakness of no man's wit might either hinder altogether the knowledge, or excuse the utter ignorance of needful things. Such as were trained in these rudiments, and were so made fit to be afterwards by baptism received into the Church, the fathers usually in their writings do term hearers: as having no further communion or fellowship with the Church than only this, that they were admitted to hear the principles of Christian faith made plain to them<sup>\*</sup>. What was done in the first age in the case of adults, and in their case must be done still; previously to baptism,—in the case of persons baptized in infancy, must of course be done now previously to confirmation. I will not, however, detain you by producing authorities for this practice. In the tenth book of Bingham's Antiquities, in which he treats of

\* B. v. § 18.

catechumens and of the gradual exercises and discipline prescribed for them, you will find full information respecting the usages of the apostolic age, and of the times immediately succeeding, with reference to this matter; and the fifty-ninth Canon, the Office of Baptism, the Church Catechism and the Rubric at the end of it, which, if in some respects it qualifies the injunctions of the Canon, does by no means abrogate them, I need not quote.

But I would be permitted to speak more at large of the nature of the work itself.

Our Church in her Catechism has herself provided a summary of the needful rudiments. And we have in it the general heads of instruction to which all that we need teach a child may be conveniently and properly reduced. This is of course to be committed to memory. But the use to be made of the formulary when it has been committed to memory, or how children are to be catechised out of it, is another thing. "Sure I am," says Bishop Law, "catechising in its true and original sense, implies something more than the bare running over of an old form, though that consists of proper questions and answers, and contains whatsoever is needful for faith and practice." Catechisms supply the teacher with matter to be amplified and enlarged upon, and the learner with such a condensation of things delivered to him in their particulars as he may lay up easily in his mind, so as to recollect, by means of it, what he has been taught. But no sum-

mary of this sort will suffice instead of the necessary exposition in detail. "For generals not explicated are of no practical use. They do but fill the people's heads with empty notions, and their mouths with perpetual unintelligible talk<sup>9</sup>." They must be explicated, therefore; and it will be best done by some method or other of  *viva voce* teaching: and somewhat of this sort seems, I think, to be required even by the rubric—for the expressions are:—The curate shall diligently "instruct and examine" the children "in some part of 'his catechism;" which surely is not the same thing as merely hearing them repeat the words by rote.

I shall understand catechising, then, as it is commonly defined—namely, as signifying—instruction in the first rudiments of any art or science, communicated by asking questions and hearing and correcting the answers. And if I may be allowed to put my meaning into very familiar phrase, and to state plainly what I would recommend, it is this:—That the catechist, having taken for his basis, or the subject matter to be unfolded, either some portion of the Church Catechism itself, or some text which illustrates it, or both, should then first "*instruct*" his pupils by questioning the meaning into them, and then "*examine*" them by questioning it out of them. The first process, it is obvious, may most conveniently be attended to in the school, and the

<sup>9</sup> Bishop Taylor's Advice to his Clergy, § xlii.

second in the church : or, in other words, in the school, where he has most time, and is in least fear of being tedious, he will naturally most apply himself to put those questions by which he means to conduct his pupils into knowledge of the subject ; and in the church, those by which he would give them opportunity to produce their knowledge ; but in neither situation will he confine himself to either mode exclusively. And then I say, when the meaning of any general head of faith or practice, as proved and illustrated by Scripture, shall have been got out of the children in its particulars, or piece by piece, in answer to the questions put to them—those children themselves and the by-standers together will be a congregation, just in a fit condition to profit, under God, by exhortation or preaching : and there are two ways in which the minister may address them with great advantage. He has the opportunity, whilst the catechetical instruction is proceeding, of interspersing, as he gets his replies, many brief remarks and practical observations in a natural and lively, and therefore attractive and affecting manner ; or he may sum up the particulars afterwards in a short discourse, and ground upon them, with good effect, the admonitions which they obviously suggest.

But of this I shall have more to say presently. The practice recommended has, of course, its difficulties, and the method cannot be fully shown without more minute examples than can well be given in an address of this nature. I may pos-



sibly, however, explain myself in some degree. The thing to be done is to possess the minds of a number of ignorant and heedless children with the sense and meaning—we will say—*of one of our Lord's parables*, and to bring them to perceive and consider the practical lesson which it is intended to convey. In order to this, their attention must in the first place be gained and fixed, and then there will probably be words and phrases to be explained, perhaps old customs also—the literal story or similitude to be compared with the religious truth or doctrine which it is employed to illustrate, and other portions of Scripture to be cited, and brought to bear on the point in hand, in a way of confirmation or further exposition. Then there are two ways of proceeding: you may *preach or lecture* upon the subject, and in so doing, you tell your hearers what you have acquired and ascertained yourselves: or else you may communicate instruction as I advise, *by asking questions, and correcting the answers*; or I should rather say, by bringing the children themselves to correct them, by means of further questioning on your part. And in that case *they* tell you every thing. The truth and meaning comes out of their mouths to you, not out of yours to them, though it is certain you guide them to it, and put it into them. Everybody knows what in the language of the bar is meant by asking leading questions, and that a witness must not be led—because there the object is not to *instruct* or tell him what he should say, but to

*examine* him or inquire what he really knows and has to say ; but the case of which we are now speaking being exactly the reverse, the catechist's aim being, at least in the first instance, to *instil*, and not to *extract*, his proceedings must be just what the advocate's ought not to be. And then the whole "skill," to use the words of Herbert in the Country Parson, "consists but in these three points ; first an aim and mark of the whole discourse whither to drive the answerer, which the questionist must have in his mind before any question be propounded, upon which and to which the questions are to be chained. Secondly, a most plain and easy framing of the question, even containing in virtue the answer also, especially to the more ignorant. Thirdly, when the answerer sticks, an illustrating of the thing by something else which he knows, making what he knows serve him in what he knows not <sup>1</sup>."

<sup>1</sup> "As when the Parson once demanded, after other questions about man's misery, Since man is so miserable, what is to be done ? and the answerer could not tell ; he asked him again, What he would do if he were in a ditch ? this familiar illustration made the answer so plain, that he was even ashamed of his ignorance ; for he could not but say he would haste out of it as fast as he could. Then he proceeded to ask, whether he could get out of the ditch alone, or whether he needed a helper, and who was that helper. This is the skill, and doubtless the Holy Scripture intends thus much, when it condescends to the naming of a plough, a hatchet, a bushe, leaven, boys piping and dancing ; showing that things of ordinary use are not only

And now, bearing in mind whom we are dealing with, the advantages of this method, as compared with preaching or lecturing, may easily be made apparent. "At sermons," says Herbert, "men may sleep or wander, but when one is asked a question, he must discover what he is." And the case admits of easy experiment. Let the preacher and the catechist each try his skill with any fifty or a hundred hitherto untrained children, and let us see which will succeed best in gaining the first point with them. I mean simply which can most effectually, and for the longest space of time, *keep them awake and listening*, the one by discoursing, or the other by questioning. For if this point be not gained, no other can. Long, I believe, before half an hour shall be out, the countenances of the little congregation will assure you whose weapons tell. No doubt the preacher will have *delivered* within the space ten times as much doctrine as the catechist will have *extracted* with his utmost pains-taking,—but what of that? The listlessness of his youthful auditory, the vacant looks of some, and the impatient gazings of

to serve in a way of a drudgery, but to be washed and cleansed, and serve for lights even of heavenly truths.

"This practice exceeds even sermons in teaching; but there being two things in sermons, the one informing, the other inflaming; as sermons come short of questions in the one, so they far exceed them in the other. For questions cannot inflame or ravish; that must be done by a set, and laboured, and continued speech."—*Country Parson*, ch. xxi.

the rest in all directions, let you know infallibly that their minds have never been occupied at all : perspicuous the speech may have been, but, "like water that runneth apace," it has passed away from them as it flowed ; and whether the matter discussed related to Peter or James or John, or the facts were done at Jericho or at Jerusalem, or the scope of the argument was to teach men to pray or to give alms, to repent or to believe the Gospel, they know not. The sermon was blameless, but there was no constraint upon them to give their thoughts to it. But just here is the catechist's advantage ; his method forces the child to think. Some little effort and application of mind is required of him—is actually extorted from him every moment. Instead of making a speech, the instructor has put a question ; perhaps he has got no answer or a wrong answer, but he is not beating the air, and his pains are not thrown away : if he has but shown his pupil that something has been asked of him, to which he can render no reply, at least he has arrested his attention, and probably excited his curiosity, and convinced him, moreover, of his ignorance, and made him perceive just in what place and instance he needs information ; and, therefore, if he has not made a proselyte, he has got a hearer, and from so small a beginning greater things are soon to follow. A few questions more lead the pupil's mind nearer and nearer to the point to which the instructor desires to bring him, till his eye actually catches it, and he sees it for himself,

perceives that he has gone a step, and has ground to stand upon in reaching further ; and because he had something to do himself to make his advantage of his teacher's hint, and has himself delivered the result of his own reflections, he has discovered that he is capable of something, and his interest is excited and his mind gladdened, as the present gain of application and effort comes to him. There is no lassitude, therefore, either with him or with his fellows : for the question, though addressed to one, was put in effect to all ; and the next question may be put to any, and accordingly all are on the watch, and all eyes bent upon the instructor, demanding, as it were, whither he would lead them next. And if this can be kept up, as I know very well it can, as long as the catechist's own strength and spirits last, the hardest part of the work is done. At all events, the catechist has this advantage ; not only is the best method taken that the child should give his attention, it is seen at every step whether he is giving it or not, as also how far his diligence has actually brought him on in knowledge, and what he lacketh yet.

Let me be borne with while I enter a little further into exposition of the process. Let the first sentence which the catechist has heard his children read, be resolved or broken in his own mind into its parts or elements, and let him ask upon it two or three questions to which the very words of the two or three first clauses will severally be a reply ; he will get those very words

as the answer in each case, and so, in effect, will have made the child construe the passage, and have brought him also to declare what persons he has been reading about—what was done and who did it—what was said and who said it, and the like<sup>2</sup>. The answer, doubtless, is in the book in the child's hand, or under his eye, and therefore you may say, it is not much that he should be able to give it,—very true : but it is a good deal, and you will find it so, that you have brought him to look for it, and to fix his eye upon it that he may give it, and then to utter it with his own lips ; for he will thus have learnt to fix his attention upon one thing at a time. The little matter which he has told you he will remember, which is better than having a wise saying of yours to forget, and he will have taken the first step towards giving his mind to the subject matter of his reading ; whereas, the most he knew before, or sought to know, was that such or such a combination of letters indicated such or such a sound. This is the first step : let us now take another. A difficult or unusual word is to be explained : in the parable of the two men who went up into the temple to pray, you ask perhaps what is a publican ? The child cannot tell, or tells you

<sup>2</sup> Jesus—seeing—the multitudes—went up—into a mountain. Whom did Jesus see ? Who saw the multitudes ? When Jesus saw the multitudes, what did He do ? Who went up ? Where did He go up ? When did Jesus go up into a mountain ? &c. &c.—*Bell's Instructions*, p. 83.

wrong. It is very easy for you to set him right; but why do that, when it is much better and very possible to make him inform or correct himself? He will remember, if you ask him, that there were twelve Apostles, that one of them was a publican, and that his name was Matthew. And he can tell you then where Matthew was sitting, and what he was doing when Christ called him. He will thus have been brought to refer to two passages at least of his former reading; and what he has thereby himself collected he will hold fast. And besides this, you will have entered him upon a practice which you will soon be able to carry much further, to his great profit and great delight; that, I mean, of the collation or comparison of Scripture with Scripture. It would astonish an inexperienced person to see how much very young children may acquire in this way, and how much a whole school may be interested by it. In the first place, they get imperceptibly a knowledge of words and a fuller vocabulary; and so one of the peculiar difficulties which every one will meet with who attempts to instruct the children of very ignorant parents, will be in a good degree overcome; his pupils will be able to explain themselves to him in a way which their original poverty of dialect at first prevented, to the great hindrance and fatigue of both parties. But better far than this, they will not only come to treasure up a great deal of Scripture in their memories, they will come to a good and profitable understanding of it: to sound, and simple, and in time, very

enlarged views of divine truth. When a child produces one text to expound another, he puts what he remembers to use, he goes to work with it, and gets something out of it. Through collation of two passages he remembers both ; and his memory is of the sense, and of the *words*, as *expressing that sense*. People sometimes wonder at the quantity even of long passages which children will quote and repeat. This is the way, however, by which they are brought to it, and not by setting them down to learn passages by rote. And how much the method excites and interests them, and, at the same time, how easy it is to store their memories by means of it, may be seen in this, which, in the church, it is often necessary to check ;—that when, in answer to a question, one child begins to quote a text, many more invariably, and often the whole school, instantly, and with a natural sympathy, go along with him in the utterance of it to the end. Let me, however, refer to the parable once more. As the two men went into the temple to pray, you will naturally be reminded to instil into the child some simple view of what prayer is, and of the spirit which begets it and befits it best, and is necessary to it. But it will be to little purpose to make a speech to this effect ; neither is there any need for it. In answer to your question, the child can tell you what the two men went into the temple professedly to do. If an illustration is wanted, so familiar an object as the hungry beggar in the street will supply one ; and the child can quote



a text in which praying is expounded by other expressions, as "*asking*," in order to receive, and "*seeking*," in order to find. When he has told you whose house the temple was, he need not be informed who is to be addressed in prayer. And looking at the parable again, and repeating what the Pharisee and the publican severally said and did—he can state to you that the one, in fact, did *ask* or *seek* for mercy, whilst the other asked for nothing; consequently that the one actually did pray, whilst the other forgot his errand. And then you may readily get it out of him how it so came to pass, and what was so acceptable to God in the behaviour of the one party, and so offensive in the behaviour of the other. For the one called himself *a sinner*, as sensible of his need of mercy, and stood afar off as conscious of his unworthiness, whilst the other only railed and boasted. And so the child has learned what thoughts of himself he must put out of his mind, and what humility and contrition befit him, when he would pray; and since it is so clear that he has no claim or merit of his own, he will soon tell you also that he needs an advocate. I say, this method will do more for a child than the plainest sermon whilst he is a child; and when he shall become a man he will put away childish things.

The catechist, I mean, may deliver him over to the preacher. The first-fruits of your labours, if you shall have persevered in the work, will be, that you will have trained up a body of hearers attached to your persons, and to your ministry,

and to the Church also—and its usages and formularies—whom it will be easy to instruct further and to edify by sermons, and whom the adversaries of the truth will not easily corrupt. They are not to go out of the world, but the seed will have been sown in their hearts which, under the Divine blessing, will keep them from the evil. Should their lot be cast among any who make open mock at sin, or deny the Lord that bought them, or impugn any plain and fundamental verity—all this will strike their minds at once as manifest contradiction to what they have been taught. The clear texts which in their obvious sense do actually disprove it all, and which they have a thousand times alleged with their own lips to prove the contrary, are still in their memories; and they will not be imposed upon by the mere effrontery of such as they know to be putting darkness for light, and light for darkness. But *you* will possess their confidence; as wise master-builders, you have already laid the one sound foundation, and now, as you list, you may build thereon. You may reason with them out of the Scriptures, for they know the Scriptures, and are capable of hearing reason. You may quote the Scriptures, use Scripture terms, illustrate at your pleasure by Scripture similitudes and Scripture history; and they will not wonder, with the utterly ignorant, to whom he that speaketh is a barbarian; nor cry out, with the self-conceited, What will these babblers say? Nor will they be in the condition of those who, because general

heads have never been explicated to them, estimate a sermon by the presence or absence of the phrases of a party, which phrases they themselves cannot render into other language, and therefore can never have obtained any definite instruction from them. Your hearers, on the contrary, will admit your authorities and your vouchers. They will be familiar with the facts which you adduce. Words will stand for something in their minds, and scriptural allusions be recognized and understood. And with hope you may advance to application and exhortation, having so thoroughly made good your ground.

By open catechising in the church, very much may also be done for remedy of the difficulties which are continually besetting you, in consequence of the defective and perhaps utterly neglected education of the grown members of your congregations. I do not stay to inquire how often this exercise can be attended to; or how far it may be made to consist in particular cases with your other labours. But to men earnest in their calling, whose care is not to justify their own failures, but to avail themselves as they may of every facility for usefulness—to such, I commend an instrument which may very well aid their purpose. You cannot be as minute in catechetical instruction in the church as you must be in the school. But having in the school ascertained what the measure of the children's knowledge is, you can make them produce it in the church, and you can add, as I have said, your own brief

remarks as they are called for. And thus all the people of your charge will have the benefit of an easy and familiar method: you will have an opportunity you much want of instilling instruction, drop by drop, into ignorant adults as well as into ignorant children; and you will be enabled, with almost equal ease and advantage, to arrest and fix their attention. For next to being asked a question ourselves, nothing awakens and interests us more than hearing others questioned. There will be curiosity to catch the child's reply. A thought can scarcely fail to cross the listener how he should reply himself, or whether he could reply. Many are glad to get information without the risk of exposing present ignorance; and when the information is watched and waited for, it is retained. Most people take pleasure in contemplating the efforts of children; and here the auditory is composed of persons who regard the very children before them with a peculiar solicitude. The parents of many are observing the development of their faculties; and so are the friends and supporters of the school; and here, therefore, I may add, the gain will become reciprocal. As you make your instructions, through the children, both useful and interesting to your congregations, you at the same time support and benefit your school. The parents will co-operate with you when they see what their children get, and contributions will come in more cheerfully, as it is found that your own pains have not been spared; and as pious and candid persons have opportunity to judge for

themselves of the nature and proper tendency of the instruction given and acquired.

I grant you, my Reverend Brethren, that what I have been recommending will require some study, and time and labour ; but if this be an objection, let me, in part at least, reply to it. Your object is not to excuse yourselves from labour, but only to see that you are expending your strength to the best advantage. Then to those of you especially who are my juniors in the ministry, being, I believe, the majority here present, I will point out one more benefit derivable from catechising : not only will you, by means of it, make your people better hearers—the practice, I will presume to assure you, will make yourselves readier writers and better preachers : you will find upon trial, that there is no better way of analysing and studying a portion of Scripture or a head of doctrine, in order to discourse upon it, than by breaking it up, if I may so express myself, in the manner required for the purpose of instilling it, by little and little, into the weak and uninformed. You will master the matter in this way for yourselves, many useful lights will come in upon your own minds in the process, you will see how truth may be best submitted to your hearers, and what they want to make it plain to them. When the school questioning is over, you will have collected so many materials, and made so many experiments on the best method of arranging them, and so have possessed both your mind and your feelings with the subject, that you will be just in a condition to

write upon it, fully, and clearly, and impressively ; and you will be full, moreover, of matter and good thoughts, which you may carry with you from house to house, in your private visitings of your flock, to great advantage. "The truth as it is in Jesus" you understand ; but it is another thing to know how to impart it, and you will surely fail in your attempts to impart it to the ignorant unless some method be taken by you to acquaint yourselves with their minds. Be this, however, as it may, what I have been pleading for is a main branch of our proper work, and the night cometh when we can work no longer. We stand, too, at this present moment, as Paul did at Ephesus ; "a great door and effectual is opened to us" if we be zealous of our calling ; and at the same time "there are many adversaries<sup>3</sup>." If we care to serve God and our country, and to do good to the souls of men, we occupy a position in which we may do it. A large body, and I believe a growing body, of the honesty, and intelligence, and wisdom, and power, and true piety of the country is with the national Church and with her Ministers. But many watch for our halting, and stand ready to avail themselves of our errors and neglects ; if any instrument lie unemployed by which we might build and plant, it will be seized upon to pull down and to destroy ; and if we give occasion to the adversary to speak reproachfully, he will not pass it by.

<sup>3</sup> 1 Cor. xvi. 9.

If our own rights are to be respected now, the correlative services must be strictly rendered ; and if our institutions are to stand, it must be through our making it unquestionable that too much good is done by them to be lightly hazarded. Compassed about as we are, by so great a cloud of witnesses, we must not disappoint the just expectations of our friends, nor suffer our foes to find us sleeping. We must "take heed to ourselves, and to all the flock, over the which the Holy Ghost has made us overseers, to feed the Church of God, which he hath purchased with his own blood <sup>4</sup>;" for now, if ever, is the admonition seasonable, "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil <sup>5</sup>."

<sup>4</sup> Acts xx. 28.

<sup>5</sup> Eph. v. 15, 16.

# HINTS

## ON THE

# ART OF CATECHISING.

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### INTRODUCTION.

PERHAPS, gentle reader, before I actually enter upon my task of teaching you to teach others by catechising, it may be as well to tell you how I became a catechist myself; for the thought seized upon me, and occupied me much in very early life. I was at school at Rugby, and, at the time I speak of, was in what we called the "*upper third*." The "*upper fourth*" was under the care of Mr. Innes, afterwards Head Master of the Royal Free Grammar School, at Warwick. As I was sitting one evening in the room of my private tutor, Mr. Homer, some one knocked at the door, and in came Mr. Innes. "Bather," says he, "when Mr. Homer has done with you, will you come up into my room? I want to speak to you; you will find nobody there but O——"



(naming one of my school-fellows) and myself." Of course I went; and Mr. Innes, motioning my companion to a chair and myself to another, took his own, and addressed us thus: "I am going to set you two boys very hard to work. Pray, O——, do you know any thing about astronomy?"—"Not much, I am afraid, sir."—"And you, Bather?"—"Not so much, sir, as O——, I am afraid."—"Well, now, do not flatter yourselves that I am going to tell you any thing about it, for I shall do no such thing. Nevertheless, you shall know more about it, and a good deal too, before you go out of this room."

He then put questions to us both, by which he soon elicited all the particulars of such little knowledge as we possessed; and then he questioned us further, soon causing us to make many blunders, and then making us correct our answers. So that we certainly *did* quit the room with fuller and more orderly notions of the matter than we had brought into it.

Now, if I have thought of this once, I have thought of it five hundred times. Certainly I did not become an astronomer, but I was led to think, and to discern what must be the most effectual way of imparting knowledge. I had heard many a lecture before, which had gone in at one ear and out at the other; and, indeed, I had sometimes been constrained, as it became wearisome to me, to amuse myself with counting the panes in the windows, or the knobs of the cornice; but under Mr. Innes I never flagged: he set me a

thinking, and I could have listened all night. I had no opportunity, however, at that time, of acting upon my meditations ; and what I had got, lay as useless as a seed vessel in the *hortus siccus* of a botanist. At length, however, it sprouted, and bare fruit. I was inducted, in 1804, to the living which I now hold. I had the sense to see that my lot was fallen unto me in a fair ground, and though I made no explicit vow about it, yet my inward resolution was that I would never move. So I set to my work at once, and preached as plainly and as well as I knew how, and I should be sorry to think that no good came of it. Still, however, I could not but see, that with respect to the elder part of my congregation, talk as I would, I could not talk it into them. Now and then I might say a thing that would strike them, but as to the general argument of my discourse, it was all thrown away. My old lesson in catechising came into my mind, and I turned myself to the younger sort. We had at that time in the parish a good many boys, from thirteen to seventeen years of age. They worked in the collieries on week-days, and came to church on Sundays, and they were generally very well disposed. So "I will take my catechumens from these," I thought ; but, then, not one in six of them could read. I found a couple of working colliers who could read very well, and I made them my Sunday-school masters. The chief thing they had to do was this :—I appointed them a portion of Scripture,

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not exceeding two verses at the most, and I saw that they could read it themselves with intelligence. They then read it pause by pause to the boys, who soon learnt the words, and could repeat them with intelligence too. Then, after Divine service, I got my pupils to deliver the passage to me with one voice, and I questioned them upon it; and by this means I found that I could communicate much religious knowledge, which might be, and has been, held fast till now. Besides this, I had two little dame schools, containing sixty children each, and I thought I would try to do something with them that might be of use to others who should hear them. I appointed a service on a week-day, and catechised these children before the congregation. It was very hard work. I could not for a long while get the children to speak audibly and distinctly, and I was obliged to answer three-quarters of the questions myself. However, you will always have a sharp lad or two among 120 children, and "Jack" made a good hit now and then, and "Tom" now and then, and the parents were pleased. Besides which, as the parents sat in the pews close to the aisles where the children were placed, I could sometimes ask them a question, and often got a very pertinent answer.

But then came Dr. Bell, and I got a class that could read fluently and with correct emphasis and expression, and thenceforth I had ground to stand upon. Somewhere about that time I fell in with

Herbert's "Country Parson." I studied diligently the chapter entitled "The Parson Catechising," and there I found all I wanted. There is nothing I am about to say which is not reducible to some head or other of this little document; and all I want to teach you is to enter into it, and to act upon it, as I have done myself.

## PART I.

### HINTS ON CATECHISING, WITH SOME EXAMPLES AND ILLUSTRATIONS.

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#### SECTION I.

*The first object to be aimed at by the Catechist.*

IN discoursing upon a text, whatever be the method used, the matter to be aimed at is to possess the hearers with a clear view of its contents, and to bring them to deduce the right inferences from them.

The preacher sets about this by lecturing, the catechist by questioning. The preacher will clear his way by expounding hard words or unusual phrases ; he will endeavour to fix the minds of his hearers on the main subject treated of, and then lead them to see the particular points one by one ; so that they may understand one before they go to another : they will then know what they are talking about. He will next deduce the proper inferences, whether for doctrine, practice, or consolation ; and when he has done this, his pupils will have heard what the text has to tell them. What *he* does by lecturing, the catechist

has to do by questioning. The preacher tells his hearers what he knows ; but the catechist's aim is, by means of leading questions, to make the pupils tell him something which they did not know before, but which he has led them to by his questions.

A short illustration will explain the whole of this matter:—*Christ is tempted.* “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil<sup>1</sup>.” There are few hard words or phrases here, but we may get a hint. “Then was Jesus.” What do you mean by “then was Jesus?” (hesitates.)—“Then took Mary a pound of ointment.” What do you mean by “then took Mary?” Then Mary took.—What do you mean by “then was Jesus?” Then Jesus was.—You say, He was tempted *of* the devil, and led up *of* the Spirit: what do you mean by *of*? By.—Now read the first verse by clauses. “Then—was Jesus—led up—of the Spirit—into the wilderness—to be tempted—of the devil.”—How many clauses have you here? Seven.—And how many things are you told in them? Seven.—To what general subject do they all relate? To Christ's temptation.—Then every clause tells you something about that? Yes.—Let us go through them again, and see whether it be not so. I think you have got in each clause an answer to a question which may be put concerning it; and that the very words of each may be given as the full and

<sup>1</sup> Matt. iv. 1, 2, &c.

proper answer. Now you shall question me. Put me a question to which the words of the first clause shall be a reply. When was Jesus led up to be tempted? "Then." So here you are taught—what? The time when these things took place.—Put me a question to which the words "led up" shall be an answer. What was done to Jesus? He was "led up." Here you learn another thing—that Jesus was passive in this transaction, He did not go of Himself.—Put me a question to which the word "Spirit" shall be an answer. Who "led Him up?" The Spirit. Here you learn by whom He was influenced and placed in the circumstances afterwards related.—Put me a question, to which the word "wilderness" shall be an answer. Whither did the Spirit lead Him? "Into the wilderness." Here you have the scene of action.—Put me a question to which the words "to be tempted" shall be an answer. For what purpose did he lead Him up into the wilderness? "To be tempted." Here you have an intimation of the main business to be done.—Put me a question to which the words "of the devil" shall be an answer. Of or by whom was He to be tempted? "Of the devil." Here you learn who actually did the work. As the Spirit put Him in a way to be tempted, the devil actually tempted Him.

And now this matter may be carried still further, to draw from each clause lessons for practice.

You said, Jesus was led up *then*; when was that? Immediately after the things related in the

foregoing chapter.—What were they? Christ's baptism, and the acknowledgment of Him both by the Father and the Holy Ghost—*Then* He was led up to be tempted.—Then, if God has been bestowing unusual mercies upon his people, is it likely that He will excuse them from trial? Quite the contrary.—When did God tempt Abraham? *Then*, after those things, did God tempt Abraham.—What things? After He had shown himself particularly gracious to him by bestowing upon him many kindnesses.—So after great favours it is reasonable to look for great trials. You said, it was *Jesus* that was tempted; who was He? The Son of God.—Then can it be any proof of indifference on the part of God that “the righteous falleth into trouble?” No.—“Whom the Lord loveth”—“He chasteneth.”—And made the Captain of our salvation perfect—how? “Through suffering.”—You said, *Jesus* was *led up*; then He did not go of Himself? No.—What did He wait for? *Orders* from his proper Master.—For what form had He taken upon Him? The form of a servant; and a servant must not run when he is not sent.—He *went* when the Spirit bade Him go; and suppose the same Spirit had bid Him throw himself down from the pinnacle of the temple, would He have done it? Yes.—Why? Because it would have been obedience to lawful authority.—You said “the Spirit” led Him up: who is He? The third person of the Trinity, God the Holy Ghost.—We will come back to that presently.



You said, the Spirit led Him up into the wilderness; what is a wilderness? A desert where there is nothing to eat or drink.—Why do you call it a wilderness? Because it is a wild place.—As Christ was to be tempted among other things to relieve his hunger, did He stand at an advantage or at a disadvantage here? At a disadvantage.—You have heard of some people that were tempted to eat once before, when they should have abstained: who were they? Adam and Eve.—Did they stand at an advantage or at a disadvantage? At a great advantage.—Were they in a wilderness? No; in a paradise.—If they had really been hungry, was there not plenty of food without eating of that particular tree? “Of all the trees in the garden they might freely eat.”—You said, next, He was led up into the wilderness to be tempted:—what do you mean by tempted? Tried.—We will come to that presently. You said, He was tempted by the devil: who was he? One whom God made an angel.—But who made himself what? A devil.—By what? By sin; and so he is become now contrary to God, tries to thwart Him in every way, and hates his people.—What does St. Peter say he is to us? “Our adversary.”—What does he say he is like? “A roaring lion.”—And for what purpose does he say he goes about? “Seeking whom he may devour.”—What does St. Paul compare him to when speaking of him to the Corinthians? The

<sup>2</sup> 1 Pet. v. 8.

serpent.—And what does he say in the way of warning to them upon that? “I fear, lest by any means, as the serpent beguiled Eve by his subtilty<sup>3</sup>,” &c.

Now we will return to some points hitherto omitted. You said, Jesus was led up of the Spirit to be tempted of the devil: then, in one sense or another, how many tempters were there? Two; the Spirit and the devil.—Had both the same end in view? No; one had a good end, the other a bad one.—Why did the Spirit tempt Him? That his grace might be strengthened by exercise or drawn out into action, and that He might be put in the way of “leaving us an example, that we should follow his steps.”—Why did the devil tempt Him? That he might make him a sinner if he could, and so defeat his purpose of saving man.—What did the Spirit tell Him, that He might keep Him right? The truth.—What Satan, that he might lead Him wrong? Lies.—Can people ever be tempted without lies? No.—Why? Because the truth cannot lead us wrong.—Then, when Satan would tempt us, what must he have recourse to? Lies.—What is the first instance we have of this? Eve’s temptation.—Who was tried or tempted of God in a remarkable manner? Abraham.—Let us contrast these two temptations.

When Abraham was tempted, what did he hold fast? The truth, or God’s word and promise

<sup>3</sup> 2 Cor. xi. 3.

which had been made to him. Though he might not understand God's dealings, could he go wrong if he held fast by his commands? No: hard as it was, he prepared to obey; so he got up early in the morning, thus showing his readiness to do so, and when he was come to the place, he stretched forth his knife to slay his son.—Did he gain any thing by his ready obedience and trust in God's truth? Yes; a great blessing.—And was the trial profitable in any other way? Yes: he proved that he loved God best by giving Him his best, exercised his love in the act, and so strengthened it, and is become an example to all succeeding ages.

Now take the case of Eve. Had God given her a commandment? Yes.—And what had He told her would be the consequence of breaking it? "Thou shalt surely die."—Did she hold fast this truth? No.—What did she listen to? Satan's lie, "Thou shalt not surely die." So she took of the fruit and did eat, and gave to her husband also, and he did eat.—And what was the consequence? They lost God's image, and ruined the whole body of which the first man was head, so that neither they nor we could ever have recovered from the damage, had not God constituted another head, and given us his only-begotten Son, that we might live through Him.

## SECTION II.

*Division and Subdivision.*

WHEN a child is baptized, the minister charges his sponsors among other things, that as he grows up they shall "call upon him to hear sermons;" but that will be of little use, if either the sermons themselves are so disorderly that nobody can follow the general argument of them, nor yet, be they as orderly as they may, if the hearer be incapable of perceiving the method.

Now, if a discourse be ill-arranged and confused, I cannot so bring up my pupils as that they shall be able to follow it. But if preachers be methodical and orderly, then I would press this duty upon the clergy who call children to hear sermons, that they provide for them a set of hearers whose minds shall have been so disciplined that they shall be able to see the arrangement, and follow the method of any ordinary discourse, and so understand the general argument, as that they shall not only see *bits* of a discourse, but be able to sum up the whole.

In order to the getting a hearer who shall be able to do this, the great thing which the catechist has to do, is to fix the attention of the pupil upon the main subject of the text, so as to reduce it to a simple proposition, to be discussed afterwards.

Read Gal. iv. 4, 5: "But when the fulness of the time was come, God sent forth his Son, made

of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Who is here said to have done something? God.—By or with respect to whom did He do it? His Son.—And what was the thing that He did? "Sent him forth."—Then what is all this about? God's sending forth his Son.—Is it about any thing else? No.—Is there any thing in the whole text which does not relate to God's sending forth his Son? No.—Then what is the one thing which we have to speak about and to consider? God's sending forth his Son.—And if we show you all that the text says about this, what have we to show you further in order to the enlightening of you fully? Nothing.

Write down upon the floor, *Subject to be discussed—God's sending forth his Son.*

Are there more things than one said about this? Yes.—Suppose there should be six, into how many heads must you divide your discourse? Into six.—But are there six here? No.—How many? Three.—You are told, about God's sending forth his Son, three things, and no more. If you know these, you know all about it. What are the three things told you? First, *when* He sent Him.—When was it? "When the fulness of the time was come."—You are told secondly, *how* He sent Him: how was it? First, He came, "made of a woman;" secondly, He came, "made under the law."—Then your second head is subdivided. How many subdivisions are there? Two.

*Write all upon the floor.*

What is the third thing you are told about God's sending forth his Son? *Why* or for what purpose He sent Him?—How many purposes are mentioned? Two: first, that He should redeem them who were under the law; secondly, to the further intent, "that we" (being the self-same persons) "should receive the adoption of sons."—How many subdivisions, then, are there of the third division? Two.

*Write all upon the floor.*

And now we know all that the text has to say about God's sending forth his Son, if we know how many things? Three: *when* He sent Him; *how* He sent Him; and *why* He sent Him. And we are in a fair way to understand this passage, because we see what it is all about, and because we have divided it into its particulars, and may talk about in an orderly manner.

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Without going further now into the special division which a particular text may require, still, in examining *any* text, there is a general and obvious kind of division which commonly is, and always ought to be, followed, in order to the making a practical use of any truth laid down.

Suppose I am going to preach upon some important truth which I hope to bring my hearers to hold fast as truth, and to act upon with diligence and zeal; I must first tell them what it is, and make the meaning plain to their understand-

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ing, and this will form the *explication*, being the first part of my discourse.

Next, lest they should not believe me when I have told them, I must prove and confirm my words, showing from Scripture, or otherwise, that I have given a true account of the matter. This will form the second part, or the *confirmation*.

And then, thirdly, lest my hearers should not care to meditate upon the truth which I have advanced, and act upon it, I must exhort and press upon them the reasons why they should diligently attend to it. And thus we have the *application*.

If I shall have clearly laid down and explained the subject in this manner, I shall have preached a good sermon; and those who shall have been able to follow me, seeing the dependence of one part upon another, will have understood it.

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And now let me give you some practical hints and illustrations, in order to help you to bring your pupils to understand the nature of division and subdivision; that they may see why such a subdivision is to be classed under this or that general head, and why it is not fit to come under another. This may best be shown by an example.

I picked up the following in the nursery. My friend's little girls had been doing their themes, and the subject I looked at related to beasts; not beasts generally, but domestic beasts. It ran as follows:—

"Domestic animals are such as have been reclaimed from their wild state, and rendered serviceable to man. They may be so rendered, generally, in three ways; therefore our discourse is reducible to three heads.

"*First*, we will speak of beasts which are serviceable to man by their labour.

"*Secondly*, of those which provide him with food.

"*Thirdly*, of such as serve for the chase, to help him against other animals (or even man), which would otherwise annoy him.

"First, then, those that are useful to him for labour: the horse, the camel, the elephant, the ass, &c.

"Secondly, those that serve him for food: the ox, the sheep, the swine.

"Thirdly, those that help him in the chase: the dog, that watches for him and hunts for him; and the cat, which clears his house of rats and mice, which would otherwise eat up his provisions and do him much mischief."

Now it is a great help to take this in an orderly manner; whereas, if you were to mix it up altogether, the discourse would be forgotten.

In Holy Scripture, beasts are divided with a reference to their fitness or unfitness for being offered to God in sacrifice, or for being the food of a people specially dedicated to Him, into *clean* and *unclean*.

So that here we have two grand divisions: first, clean; secondly, unclean. And rules are



given whereby we may distinguish them. The clean beast is that which divideth the hoof and cheweth the cud. The unclean, that which doth neither : or if he divides the hoof, chews not the cud ; or if he chews the cud, divides not the hoof.

Under the first head we place the sheep, which divideth the hoof and cheweth the cud, the ox, &c.

Under the second head, the swine, which, though he divideth the hoof, cheweth not the cud ; the camel, which, though he cheweth the cud, divideth not the hoof ; the horse, which neither cheweth the cud nor divideth the hoof. The first head, therefore, is not subdivided ; while the second is, into three parts.

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### SECTION III.

*Showing how to put Questions to help and lead.*

I HAVE NOW to show how things may be questioned into children ; but in doing this, much will depend upon the question being put in a proper manner : and this is not an easy business. The catechist is puzzled himself as often as his pupil, and by his clumsy methods hinders rather than helps.

If you expect a right answer, your question must be a *simple* one, or one that will not admit of being put as *two* questions. The following anecdote may serve to illustrate my meaning.

A lady came one day to my school, and requested me to let her hear the children catechised. The class happened to be reading the third chapter of the Acts, the first verse of which reads thus: "Now Peter and John went up into the temple at the hour of prayer, being the ninth hour." "Well," I said to the teacher, "stop there, and question them on that verse." "At what time of day," said he, "did those things take place which are here set down?" "At the ninth hour," replied the class. But then the poor boy became a little frightened at something or other, and consequently puzzled; and after some hesitation he said, "Well, then, at the ninth hour, *who went where?*" The first boy in the class smiled a little, but made no answer; the next seemed to think a little, but still no voice came. I took care that nobody should answer out of his turn, and the question was put to every boy severally to the bottom of the class. The lady turned round to me, and expressed her surprise, that, out of a class of five-and-twenty boys, nobody could answer. "Well, ma'am, I am afraid you will consider these five-and-twenty boys very stupid, but let us look a little further into the matter." And then turning round, my eye caught that of Jack Thompson. "Jack," said I, "how many stupid boys have we got in our second class?" "One, sir," says Jack.—"And who may he be?" "The teacher, sir."—"You must prove your words, Jack; come and teach the class yourself." Now Jack was not an impudent boy; but as he

advanced and saw the lady looking at him, he did not appear so confused as poor Peter had done before, and he betook himself at once to business. "You have told us," he said, "that the things related in this verse took place at the ninth hour of the day; to what was that hour wont to be devoted?" "To prayer."—"And what was the building called that was open at that time to receive the worshippers?" "The temple."—"Are not some persons especially mentioned, who came to the temple at that time?" "Yes."—"How many?" "Two."—"What were their names?" "Peter and John."—"Where did Peter and John go at the ninth hour?" "Into the temple."—"What to do?" "To pray." The lady began to perceive that the children did know something about the matter; and Jack Thompson, being concerned for the credit of the class, proceeded to ask a great many more questions, to which the answers were very satisfactory. The lady good humouredly expressed her approval, and I said, "Now, madam, you see that all that was the matter was, that poor Peter, being a little confused, put his questions in a clumsy manner. Depend upon it, he will not soon do the like again."

But the questions, as I have said, are not only not to puzzle, but to help and lead: and to this end they must be progressive, from what is simple to what is complicated; from what is well known to what is less so.

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This is the chief use of parables and figures. "I have used similitudes," God says; and a similitude strikes the mind, and makes it feel the truth more than the simple enunciation of the truth. It is very easy to say, "I am very good, and you are very ungrateful:" but when Isaiah says, "Hear, O heavens, &c. I have nourished and brought up children, and they have rebelled against me;" here is a picture of ingratitude which the thoughts cannot escape from. We are to be helped in things we do not understand, by things we do. We may be very ignorant of the way in which the Gospel of Christ is preached to good or bad effect, but we all understand at once a plain saying about a sower going out to sow.

Herbert says, "God can make use of such a thing as children piping and dancing, to convey to us lights of heavenly truths;" and the catechist will do well to avail himself of this parabolical method of teaching for the end proposed.

For example: "To whom shall I liken the men of this generation? &c. To children sitting in the markets, and calling to their fellows, saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber<sup>4</sup>," &c. To whom does Christ compare these people, who

<sup>4</sup> Matt. xi. 17.

would have neither John nor Jesus? To children.—Good-humoured children, or sulky children? Sulky children.—What did their companions say they had done to them? Piped, and they had refused to dance.—Then they tried another way with them. What did they say next? We have mourned, and ye have not lamented.—So they would have nothing to do with their companions any how. Had they given them any cause of offence? No.—Or had they no taste for either mirth or gravity? No; but at the time they were called upon, they were in the sulks.—Then what made them turn away from their companions altogether? Their own sulkiness.—What else? Nothing.—What, then, does this parable suggest as to those who reject the Gospel? That the fault is in themselves.—Is it a bad Gospel? No.—Has God taken but little pains to have it preached? He has taken a great deal.—But do all people like to be talked to in the same manner? No: some like one way, and some another.—Has God taken any pains, in preaching the Gospel, to accommodate Himself to men's different tastes and tempers? Yes; a great deal.—Whom did He send before Christ? John the Baptist.—How did he come? Neither eating nor drinking, dwelling in the wilderness, fed on locusts, showing himself above the world.—Ought not that to have secured to him the respect of man? Yes.—Did it do so? No; they said, "He hath a devil." So they turned away from him, and from his message too.—Did God send

another messenger with the same message? Yes; the Son of man.—Did He come like John? No; He came eating and drinking.—Did they like that any better? No: they said, “Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners.”—So because John was austere, what did they do by him? Scorned him.—And because Christ was affable, they scorned Him, and scorned the message of them both.

We have seen already, that they did not reject the Gospel because it was a bad Gospel; and now we have seen that they did not reject it because it was delivered in this or that manner. The fault, then, as we have said, lay altogether in their own characters; and this is what the similitude we have been considering is designed to teach us. Our own sulkiness and indisposition to good, and nothing else, makes us turn away from Christ and from his Gospel.

Again: “Look upon the face of thine Anointed<sup>5</sup>.” Whose words are these? David’s.—To whom are they spoken? To God.—What do they pray to God to do? To look upon the face of his Anointed.—Who is God’s Anointed? Christ.—Why do you call Christ, “God’s Anointed?” (Hesitates.)—What is it to be anointed? To have oil poured on one.—But had Christ oil poured on Him? No.—Then the expression is figurative, and intended to lead to something else. Whom do we read of as being anointed? Prophets,

<sup>5</sup> Ps. lxxxiv. 9.

priests, and kings.—At what time were they anointed? When they were separated and set apart for their office.—Was not Christ set apart for a special office? Yes.—And what was poured out upon Him at his baptism? The Holy Ghost.—Then when we find Christ called God's Anointed, what does it show us that the anointing oil was a type of? The Holy Ghost.

What prayer does David make in this passage? That God would look upon the face of his Anointed.—Does that mean merely *look* upon Him? No; it means look at Him in a particular manner.—How? (Hesitates.)—Do not you remember the history of a queen who came to speak to a king when she had not been called? Yes; Esther.—Was not she afraid to come to him? Yes.—Did not she want him to look upon her? Yes.—But would any sort of a look have done? No; she wanted a look of kindness.—Did she get one? Yes.—For, what did the king do? Stretched out his golden sceptre for her to touch.—Which was as much as to say, what? I look upon thee with favour, and will give thee every thing thou askest.—So the king looked upon the face of the queen with acceptance. And when David prays, "look upon the face of thine Anointed," what does he mean? Accept Him, give Him what He wants and cares for.—He is anointed to be a priest, is He not? Yes.—As such, what is He to do for his people? To intercede for them.—Then what is the meaning of the whole passage? It is a prayer that God will look

upon Christ, and hear Him when He pleads for his people.

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It is said, the child must be helped by familiar illustrations. I heard this in a school in Cheshire, where the children were being questioned on the text, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit<sup>6</sup>."—Can you make a bad man a good man, or a fleshly man to bring forth the fruits of the Spirit? No.—What, not if you preach to him better than you have done? No.—What would you want to help you? God's special grace.—If you had that, might the change be made? Yes.—What is that great tree you have in the garden? A crab-tree.—What does it bring forth? Crabs.—Does it ever bring forth apples? No.—Why? Because it is not an apple-tree; but it always brings crabs, because it is a crab-tree; and that will be always so till the nature of the tree is changed.—Why do you not cut it down? Because some good may be done with it without that.—Why! could you make it bring forth nonpareils or golden pippins? Yes.—What is the first thing you would do? "I'd cut off his head, and pen him."—What do you mean by penning him? Making a slit, and sticking in a pen or graft.—And where would you take your pen or graft from? A golden pippin tree.—And when you had put it in, would you take any pains with it? Yes; I'd cover it with clay, and watch

<sup>6</sup> John iii. 6.



that nothing hurt it.—And what should you expect to happen? The stock and the pen to grow together, and become one tree.—Suppose any twigs grew out under the graft and from the stock, what would you do with them? I should cut them off.—Then how many crabs should you have? None.—Should you let the graft grow? Yes.—What would come from that? Golden pippins.—Well, it would be a fine tree now! If it could talk like the trees in Jotham's parable, it might perhaps make a great boasting, what should you say if you heard it? You have no right to boast; for I grafted you: the glory of all those golden pippins belongs to me.

Must not sinners be treated in the same way? Yes.—What does God put into them? His Holy Spirit.—Then what will they bring forth! The fruits of the Spirit.—Do not you remember a man who persecuted the Church of Christ? Yes; St. Paul.—Was that before God had put his Holy Spirit into him, or after? Before.—Which tree was he like then? The crab-tree.—But did not the same man afterwards labour diligently for the Church? Yes.—Then what had been done to him? His nature had been changed.—When did that change take place? When God put his Holy Spirit into him.—And which tree did he then become like? The apple-tree.—And the fruit of the Spirit in him was—? Spirit.

## SECTION IV.

*Showing how the Catechist may turn to account the blunders which the pupils make in their answers.*

THIS is the hardest part of the catechist's work, and that in which his skill will be most required and best discerned. In a former part I have supposed the questions to have been put so as to lead the pupils to give satisfactory answers in the main: now I shall assume that the answers have been mostly wrong in some manner or degree.

1. *Blunders through giving more particulars in the answer than the question called for.*

Luke xviii. 10. Where did these two men go? Into the temple, to pray.—I did not ask you what they went to do, but only where they went: where was that? Into the temple.—What did they go into the temple to do? To pray.—You told me two things when I asked only for one, which shows that you did not attend to my question.

2. *Blunders about the meaning of words.*

Example 1. "Prevent us, O Lord, in all our doings with Thy most gracious favour." What is the meaning of the word "*prevent*?" To help or assist.—Do you help or assist a man who has not put his hand to his work, or one who is beginning to work? A man who is beginning to work.—You cannot help a man who is doing

nothing ; but you can stir him up to begin, I suppose ? Yes.—Can we begin to work of ourselves, or by our own strength ? No.—Then we want something from God *before* we begin, do we not ? and while we are doing nothing. Can this be called help, strictly speaking ? No.—You have already said, that you cannot help one who is doing nothing ; and that we of ourselves can do nothing : from whence then must we get the inclination to work ? From God.—Then God does something first, does He not ? Yes.—When, therefore, we pray “*prevent* us, O Lord, in all our doings,” we mean, Go before us ; stir us up, and set us to work. When we have prayed for this, what do we ask for besides, in the words of the collect ? “And further us with thy continual *help*.”—Then you here see the difference between *helping* and *preventing*. God prevents or stirs us up, and goes before us when we are doing nothing, and, having thus set us to our work, *then* He helps us to continue in it.

What does the Tenth Article say ? “The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God ; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ *preventing* us, that we may have a good will, and working with us when we have that good will.”

Did not certain persons come to Peter, to ask whether his Master paid tribute ? What did

Peter do upon this? He went in haste to Christ, to tell Him about it.—Did Christ wait to be told? No.—What is it said He did? “Jesus *prevented* him;” that is, He went before him in what he had to say and to inquire, and He *anticipated* him. He chose to speak first, and put the question to him, “Of whom do the kings of the earth take tribute, of their own children or of strangers?” “Of strangers,” says Peter. “Then,” replies Christ, “are the children free’.” This settled the point as to right. Christ was the Son of the King of kings; tribute could not be exacted from Him; nevertheless it might be expedient for Him to pay it under existing circumstances, and He *anticipates* Peter upon this head also: “Nevertheless, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for thee and me.”

Example 2. What is a publican? One that keeps a public-house (a boy laughs).—What do you laugh at, Sam? Jack made a very good answer. A publican is one that keeps a public-house. Mr. Roberts, of the Bowling Green, do not you sometimes call him Mr. Roberts of the public, or Mr. Roberts the publican? Yes.—Is the house he keeps a private one? No.—If it were, you would not call him a publican; but as it is a public-house, you *do* call him a publican.

<sup>7</sup> Matt. xvii. 25.

The word *publican* being, as you appeared to know, derived from *public*. Thus you see the boy had a little glimpse of truth, which my Master Herbert directs me to cherish and make the most of. And now see whether I shall not be able to make him build more truth upon it.

You say, one who keeps a public-house is for that reason called a publican; might not a man possibly have to do with other public concerns; and if he had, might not he on that account be called a publican? Yes.—Then there may be more sorts of publicans than a public-house keeper. Was not one of the Apostles called a publican? Yes.—What was his name? Matthew.—Did he keep a public-house? No.—But had he not to do with some other sort of public concerns? Yes.—Where did Christ find him? At the receipt of custom.—What is custom? Tribute or taxes.—What do you mean by the receipt of custom? The place where the taxes were received.—And what was he actually doing when Christ met with him? Receiving those taxes.—Who paid the taxes? The public.—And for whose benefit were they to be laid out when paid? That of the public.—Then, if St. Matthew was receiving the public taxes, what might he very well be called? A publican.—Was that the name he actually went by? Yes.—Then if an innkeeper may be called a publican, a tax-gatherer may be called a publican just as well. Then what is the meaning of a “publican,” as used in Scripture? A tax-gatherer.

**Example 3. Who were the Pharisees?** “A sect of the Jews, who trusted in themselves that they were righteous, and despised others.”—Let us see whether this is a sufficient answer. What is a sect? A religious party.—Well! the Pharisees were a sect: but is not there another sect often mentioned? Yes; the Sadducees.—Now I know that the Pharisees were a *sect*, but I want to have them distinguished from other sects. What have you told me about them in order to distinguish them? That they trusted in themselves that they were righteous, and despised others.—But other people might do that, might not they? The Sadducees, or any body. Again; it was common with the Pharisees, but was it universal? No: there were Pharisees who did not do so.—Was not St. Paul a Pharisee? Yes.—What does he say in the 23rd chapter of the Acts? “I am a Pharisee, the son of a Pharisee.”—Did he do so? No.—What does he say of himself, comparing himself with others? “I am less than the least of all saints<sup>a</sup>.”—And when he talks of his works, does he take any glory to himself? No: he says, “Yet not I, but the grace of God which was with me<sup>b</sup>.”—Then your definition is insufficient. Can you not gather from Scripture any thing which distinguishes the Pharisees from the Sadducees? Yes: in the 23rd chapter of the Acts we are told, that while “the Sadducees say there is no re-

<sup>a</sup> Eph. iii. 8.

<sup>b</sup> 1 Cor. xv. 10.

urrection, neither angel, nor spirit; the Pharisees confess both."—And what does St. Paul himself say about the sect to which he belonged? He calls it "the most straitest sect of our religion<sup>1</sup>."—And do not many passages in the New Testament show this to have been the case? Yes.—Then, now let me hear who were the Pharisees? A sect who professed the greatest strictness of life, and who believed in the doctrine of the resurrection, and in the existence of angels and spirits.

### 3. *Blunders about phrases.*

Sometimes you have to set the *teacher* of the class right. I went into the school one day, and found the teacher questioning on this verse: "When the woman saw that the tree was good for food, and a tree to be desired to make one wise, she took of the fruit thereof<sup>2</sup>," &c. *Teacher*, What was the tree good for? Food.—What else? To make one wise.—To make how many wise? One.—What, (said I,) only *one*? It did make the woman wise, did it not? Yes.—Did it make Adam just as wise? Yes: "the eyes of them *both* were opened, and they knew that they were naked."—Then, in fact, there were two made wise, and there might have been twenty; and so might it not have been said that the tree was good to make *people* wise? Yes.—Then what word may

<sup>1</sup> Acts xxvi. 5.

<sup>2</sup> Gen. iii. 9.

*one stand for there? People.*—Then what is the meaning of the phrase, “a tree to be desired to make one wise?” A tree to be desired to make people wise, or any body wise that took it.

4. *Blunders about the main subject treated of.*

“When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons<sup>3</sup>.” What is the main subject here treated of? The fulness of the time being come.—Let us see if that be the case. When the fulness of the time was come, what did God do? He sent forth his Son.—Then the fulness of the time being come, is a circumstance relating to God’s sending forth his Son, is it not? Yes.—What does it tell you? *When* He sent Him.—Are there any other circumstances mentioned about it? Yes.—What are they? *How* God sent Him, and *why* He sent Him.—So you are told three circumstances about his sending Him forth, are not you? Yes.—And to how many things do all these circumstances refer? To one.—What is that? To God’s sending forth his Son.—Is it, then, a particular circumstance, or that matter to which all other circumstances relate, that forms the principal subject of a discourse? That to which all other circumstances relate.—And what is that in the text we have been considering? God’s sending forth his Son.

<sup>3</sup> Gal. iv. 4.



*5. Blunders about the general meaning of a passage.*

Children may blunder by totally mistaking the meaning of the passage on which they are questioned, and consequently may give such answers as show that they neither understand the circumstances nor the thing itself, but put a false construction upon the whole. In this case they must be suffered to say all that they have got to say, till they are stuck fast and puzzled altogether, and then they must be shown their errors by further questions, and be led, bit by bit, to set themselves right.

The parable of the unjust steward<sup>4</sup>. What had this rich man got? A steward.—What accusation had been brought against him? That he had wasted his master's goods.—What said his master to him upon this? "How is it that I hear this of thee?"—And then what did he bid him do? Give an account of his stewardship.—For what had his master resolved upon about him? That he should be no longer steward.—That is, I suppose, if he could not clear himself of that accusation. Did the steward set about defending himself? Yes.—You mean, he tried to clear himself of the charge? Yes.—Well, let us see whether he did, or not. If he did try to clear himself, I dare say we shall be told how he set about it. Suppose I had trusted you with a hundred pounds to lay out in the market for me, and had told you what articles you were to purchase, and warned

<sup>4</sup> Luke xvi. 1—9.

you to see to it, that you gave no more than the market price : your duty would be very plain, would it not ? Yes.—But if somebody had come to me, and told me that you had pocketed ten pounds of my money, I should tell you, I suppose, what you were charged with : and what would be the natural way to clear yourself ? I should produce the bills and receipts, I suppose, which would show you how I had laid out the money.—And if they were found to be right, what would you be ? Acquitted of all blame.—Well, did the unjust steward attempt to produce his vouchers in this way ? No, he did nothing of the kind.—Then you were wrong in telling me that he attempted to clear himself ? Yes, I mistook.—But still, I suppose, he desired to get out of the scrape, though he did not set about it in this satisfactory manner. He was obliged to let this sort of defence alone ; but when he saw that he could not clear himself, what did he expect that his lord would do ? Turn him out.—Did he think he had any chance of escaping this ? No.—So then he turned his mind to considering how he was to live when he should be turned out : and what does he say about that ? “ I cannot dig ; to beg I am ashamed.”—Did he give himself up for lost ? No : he said he was resolved what to do.—How does the parable go on ? “ So he called his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord ? And he said, An hundred measures of oil. And he said, Take thy bill, and sit down quickly, and write fifty. Then

said he to another, and how much owest thou? And he said, An hundred measures of wheat. And he said, Take thy bill, and write fourscore."—Was not it his business to collect what was due to his master? Yes.—Did he know what was due from each debtor? Yes.—Did he press for immediate payment? No; he took a note of hand from each to pay at a future day.—Then he ought to have taken a promise from them to pay how much? A hundred measures of oil, and a hundred measures of wheat.—But did he? No: he bound one man to fifty measures, where a hundred was due; and another to fourscore, where a hundred was due.—So he made one man a present of fifty measures of oil, and another, a present of twenty measures of wheat.—Out of his own pocket? No: out of his lord's.—Well, what did he think the people would be for this? Very much obliged to him; and that therefore, when he should be turned out, they would receive him into their houses.—Was this honest! No.—But what sort of a rascal was the man? A sharp sort of a rascal.—When his lord heard of it, what is it said he did? He commended the unjust steward.—Why did he commend him? Because he had done wisely.—Does this teach us that when we cannot get out of scrapes by fair means, we are to be admired if we get out of them by foul ones? I suppose so.—Why do you suppose so? Because his lord praised him, and said he had done wisely.—But is not something added? Yes: "For the children of this world are in their

generation wiser than the children of light."—Now see if we have not got the key to the whole here. Is not there a comparison made between the wisdom of two parties? Yes.—Which be they? The children of this world and the children of light; that is worldly people and Christian people.—And which of the two are said to be wisest? The children of this world.—But is it said that they are in all respects and for ever the wisest? No; only that they are the wisest in their generation.—That is, they know best how to serve their own present interests. And if this world were all, and the good things of it the best things of all, they would indeed be the wisest men, because they pursue the course best calculated to procure for them what their hearts are set upon; and so they are worthy to be a pattern to Christian people, to teach them to give all diligence to make their calling and election sure. But is this world all? No.—Or its goods the best goods? No.—Then if this steward had done wisely in one respect, was he a wise man throughout? He had set his heart upon one object, had not he? Yes.—And he had taken a clever course for obtaining it; so far he was wise. And if we give all diligence to gain our objects, so far we shall be wise too. But are we wise if the objects themselves be trifling? No.—“What profit hath he”——? “that laboureth for the wind<sup>s</sup>.”—“Wherefore do ye spend money”—?“for

<sup>s</sup> Eccles. v. 16.

that which is not bread :”—“And your labour”—? “for that which satisfieth not; hearken diligently unto me, and eat ye that which is good<sup>6</sup>.”—So how many parts of wisdom are there? Two : to set our hearts upon a wise object, and to seek it in a wise manner.—Joshua said, “As for me and my house, we will serve the Lord.” Then he made a wise choice; what was necessary further to make him a wise man? That he should go to work heartily in the business.—Some men are very industrious, and use great skill, and persevere in what they are about—what is further wanting to make them wise men indeed? Only that the works they are engaged in should be the best works.—Then who is the only wise man? The true Christian.—But “he becometh poor”—? “that dealeth with a slack hand<sup>7</sup>.”—Do not Christians do so sometimes? Yes; when they are not diligent in the work of their salvation.—Then let them copy the zeal and vigour of worldly people, and they will be wise not only in this generation, but in all generations that are to come; and this is what this parable was meant to teach us.

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## SECTION V.

### *On Examination by Questioning.*

WE have said before that one chief part of our business is to bring children to hear sermons pro-

<sup>6</sup> Isa. lv. 2.

<sup>7</sup> Prov. x. 4.

fitably. Let it be a part of the business of the catechist, in the early part of the week, to make the children give an account of the general argument of the sermon which they heard on the Sunday ; this should be done in the school—and after the following manner.

The example is taken from a sermon of Bishop Saunderson.

Where was the text taken from last Sunday morning? Isa. lii. 3.—Repeat the words. “ For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.”—Who, did the preacher say, spake these words? God.—To whom did he speak them? To us.—How many things did he say the words set before us? Two: I. A sale; II. A redemption.—Then how many main divisions are there in the discourse? Two.—What character did he give of the sale? That it was the most wretched that ever was.—What of the redemption? That it was the most blessed that ever was.—So the whole discourse was made up of what? The exposition of these two points.—Did he subdivide his first head about the sale? Yes.—Into how many parts? Into four: 1st, the act done; 2ndly, the thing sold; 3rdly, the price received; and lastly, the agents in the transaction.—How did he speak of them? One by one.—In what order? That given above.—And what did he say about the act done? That it was an absolute sale.—What did he say it transferred to the buyer? All right and interest in the thing sold.—

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And that for how long? For ever.—Was there any power of revocation? No: whatever the seller had, he gave up to the buyer for ever and ever.—What does this similitude illustrate? Our selling of ourselves to sin and Satan, so as to have put ourselves entirely into their power.—Does not it also illustrate our rebellion against God? Yes; for we had no right to sell ourselves.—What was said about the commodity, or thing sold? That people had sold *themselves*; that is, every thing, themselves, their souls, and bodies.—What did that show? Their intolerable baseness.—But did not people sell themselves under the law? Yes; but if they did, that sale was nothing in comparison of this, and was only made in cases of absolute necessity; whereas, here there was no necessity.—What did he say the consideration of this did? Aggravated the baseness of the whole transaction; they sold every thing, and got no return.—Do you mean absolutely none? No; but as good as none: they spent money for that which was not bread, threw away what was of infinite value, and got vanity.

What was the preacher's fourth subdivision of his first general head? He spoke of the salesmen.—Who were they? Men's own selves.—Did any body force them to this sale? No.—Had they any excuse for it? No: it was their own wilful act and deed.—What do these four things taken together prove? Man's baseness and folly.

This being proved, what did the preacher go to

next? His second grand division.—What was that? God's power and goodness in man's redemption.—Is this head subdivided? Yes; into two parts: 1. God's *power*, that He doth it so effectually; 2. God's *grace*, that He doth it so freely.—If God says a thing, what must come to pass? It must and shall be done.—What did Christ say to the leper? “I will; be thou clean.”—And what then? Immediately his leprosy departed from him.—If a man was sold under the Levitical law, might he redeem himself? Yes.—But could he or any body redeem him in the case we are considering? No.—Why? “It would cost more to redeem their souls” than any man has to give.—But what does God say He Himself hath provided? He says, “I have found a ransom<sup>8</sup>.”—And upon what sort of a Redeemer hath He laid help? Upon One that is mighty<sup>9</sup>.—That is on whom? Jesus Christ.—Is He able to redeem? Yes.—What is He called when it is said He “taketh away the sin of the world<sup>10</sup>?” A Lamb.—Would any sort of a lamb do under the law? No.—Was Christ such a Lamb as would do? Yes; He was without blemish and without spot.—Was not He also appointed? Yes; He was given.—And what did God lay upon Him? Our sins.—Was He sufficient to bear the weight of them? Yes; for He was God, and is God.

What was the second head? That we are redeemed *freely*.—Was any thing paid by us? No.

<sup>8</sup> Job xxxii. 24.

<sup>9</sup> Ps. lxxxix. 19.

<sup>10</sup> John i. 29.



—But a price *was* paid? Yes; by Christ.—But who gave Christ? God.—So his grace provided the pardon and the way of pardon too.

Did the preacher after this draw any inferences for practice? He said we must serve God none the less, but much the more, because He has done so much for us; but that when we have done our utmost, we must give Him all the glory, and take to ourselves all the shame, saying, “Not unto Thee, O Lord, not unto Thee, but unto us be all the shame, that we have thus wretchedly sold ourselves for nought. Not unto us, O Lord, not unto us, but unto Thy Name be all the glory, that Thou hast graciously redeemed us without money.”

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## SECTION VI.

### *On Examination in the Church.*

It is a plain matter I come to now, but a very important one, namely, to show how, by catechising children in the church, you may instruct their parents and your general hearers. We must not have any blundering here; and therefore some preparation will be needful, that the children may answer fluently, and the attention of the congregation not be interrupted.

The method I take is this:—In the beginning of the week I question the children in the school, in my usual way of questioning matters into them, upon the passage on which I intend to preach on

the next Sunday evening. Whilst it is fresh in my head, I write down a little sketch or syllabus of it, and give it to the master<sup>10</sup>; on this he may question the children during my absence; and towards the end of the week I go into the school again, and can soon ascertain how far they understand the subject.

And now I will give you a specimen of the way in which I proceed in the church. I get the children up into the aisle after the second lesson, and I always find the congregation ready to give their attention.

*Psalm lxxxv.* Is not this Psalm appointed by the Church to be read on a high festival day? Yes.—What day? Christmas-day.—Why? Because it is a prophecy concerning Jesus Christ.—I am not going to speak of the whole of it now; but repeat me the tenth and eleventh verses. “Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall flourish out of the earth; and righteousness hath looked down from heaven.”

How many persons are mentioned in this passage? Four.—Name them. Mercy and Truth, Righteousness and Peace.—Do you mean that they are really and literally persons, like Peter, and James, and John? No.—What then? Certain divine qualities, by a figure of speech personified or spoken of as if they were persons.—Whose qualities are they? God’s.—Then there are in

<sup>10</sup> See Appendix, where some specimens are given.

God these four things: have they been in Him always? Yes.—Can they ever cease to be in Him? No.—But might not circumstances arise which should seem to make it very difficult to conceive how they can act harmoniously together with reference to the same person? Yes.—How did God make man? Upright.—What did He put him upon? His trial.—In order to try him, what did He command him not to do? Not to eat of the fruit of the tree of knowledge.—If he should do so what would he commit? Sin.—For what is sin? The transgression of the law.—And if he sinned, what would he in justice deserve? Punishment.—And was not punishment actually threatened against him? Yes: “in the day that thou eatest thereof, thou shalt surely die.”—Did he eat? Yes.—Then what did he deserve in justice? Death.—And in truth? Death.—Then of the four qualities mentioned in the text, would not two actually require that he should die, and be outraged if he were spared? Yes.—Which two? Truth and justice.—But if he were condemned to die, would not two other qualities be outraged? Yes.—Which? Mercy and peace, which both must be grieved, if man perish.—Then suppose that these four persons met after man’s fall to decide what should be done with him, could they come to an agreement? No.—Then, humanly speaking, these four persons quarrelled at the fall of man, as to what was to be done with him. Now repeat the beginning of the text again. Mercy and truth are met, &c.—Then

what should seem to have become of the quarrel? It was made up.—Then these parties were reconciled. When that took place was man punished or spared? Spared.—And when that took place, was mercy or justice, or any of them, aggrieved? No; they all had their own way.—When did this reconciliation take place? At the birth of Christ.—And through whom? Through Christ.—This we must see to. Why did God give his only begotten Son? “That we might live through Him.”—What must we do in Him? Believe in Him.—“And whosoever believeth”—? “shall not perish, but have everlasting life.”—And if man has everlasting life, have mercy or peace any thing to say against it? No; both rejoice.—Has truth any thing to say against it? No.—What is it said we all do in Adam? Die.—He was our covenant head; we have got a new one now: who is that? Jesus Christ.—So, “as in Adam all die”—? “so in Christ shall all be made alive.”—Is this any violation of God’s truth? No; for sin is punished in the person of man’s covenant head and surety, and Christ has given Himself to be a ransom.—If I do not pay my debts, has not justice a demand upon me? Yes.—But if my surety has paid them, has it any then? No.—Then if mercy and peace may rejoice, may not truth and justice do the same? Yes.—They may agree with whom? Mercy and peace.—Touching what? The conduct to be pursued towards fallen man.—For whose sake? Christ’s.—So when man fell all was wrong; and when Christ came all was

set to rights.—But can it be so any other way? No.—*In* Christ mercy rejoices against judgment; but can it be so *out* of Christ? No; the law in that case must take its course, and mercy perish for ever.

Having got these answers in the aisle, I may now address a catechised congregation. The sermon follows: it is an abridgment from Bishop Andrewes.—I hope the reader will not find fault with me for printing it. There is some little difficulty in putting his sermons into a readable form.

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PSALM lxxxv. 10, 11.

“Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven.”

WE read of our Saviour Christ, that “unto Him give all the prophets witness,” and He is indeed the centre of all Scripture doctrines from first to last.

The psalm from which the text is taken, in its first sense appears to be a song of thanksgiving for the deliverance of the Jewish Church from captivity in Babylon. But in its highest sense, it is a prophecy of a far better deliverance, from a far more grievous bondage, of which that bondage and that deliverance were but faint and feeble shadows. To Christ, and to his coming in the flesh to save us from sin and death, the text

refers ; and in Him only, and in the effects of his performances on man's behalf, has it its full accomplishment. And that is the reason why this psalm is chosen to be read on Christmas-day. It is reasonable, therefore, and may be useful,

I. to explain ; and

II. to apply it.

1. The prophet by a common figure of speech, and for the purpose of expressing his meaning in a more lively and striking manner, represents four principal attributes or properties of the Divine nature,—Mercy and Truth, Peace and Righteousness or Justice, as though they were so many persons ; for he ascribes to them, as we find, personal acts. These properties of the Godhead thus personified, he represents next as meeting together like parties who came to be reconciled after a breach or quarrel ; and he intimates, also, certain happy effects resulting from their reconciliation.

In order the better to unfold his meaning I shall speak of these two things separately.

i. First, of the variance or division amongst these parties.

ii. And then of their meeting together again in harmony.

i. And first, as to the variance or division among these parties.

In using this sort of expression, of course I am to be understood as speaking after the manner of men : it is impossible that there should ever have been any thing like confusion or perturbation in the Almighty mind. But there must (humanly

speaking) have been a time when the Divine perfections of Mercy and Truth, Justice and Peace, must have seemed to draw different ways; and not to be able to come to any agreement with respect to the conduct which the Almighty should pursue towards man; when it must have appeared that Divine mercy would be inclined to one mode of acting, whilst Divine justice and truth would require another, and peace would not find it possible to subsist at all. This must have been the case when man first fell, and is the case still, as sinners are concerned, so long as any sinner is a stranger to the covenant of promise, and without interest in the provisions made for him in the Gospel. For instance, in the case of our father Adam. If, adhering to the prophet's figure of speech, we suppose these four parties, Mercy and Truth, Righteousness and Peace, met to discuss his case, and to determine in what manner he should be dealt with, they evidently must meet to differ and not to agree.

The inclination of mercy must ever be to pity such as are in misery, and, if it can be done, to relieve them; yea, though they deserve it not. For Mercy (which is the comfort of us miserable sinners) looks not to the party, what he is, or what he hath done or deserved, but rather to what he *suffers*, and to his wretched woeful case. "And will the Lord cast off for ever (she seems to say), and will he be favourable no more? Hath God forgotten to be gracious; and will he shut up his loving-kindness in displeasure? Deal not with

man after his sin, reward him not according to his iniquities ; but consider his feeble frame, and remember that he is but dust." Thus Mercy pleads for the sinner ; and certainly, if there were none to stand against her, there were hope that she might prevail.

But Truth claims a hearing no less than Mercy : and, when Mercy sues for the sinner's pardon, she replies in exception against that suit ;—" Was it not declared unto him, that in the day that he did eat thereof, he should surely die ?" If Mercy prevail, and man live, then must Truth be sacrificed and perish. Justice also comes forward to second Truth. " Shall not the Judge of all the earth do right ? (she cries ; ) shall He not render unto all their due : and is not death the due of sin ?" If the sinner die not, then is Justice violated and destroyed. So Mercy is outraged if the sinner receive his doom, and Justice and Truth if he receive it not. And there can be no peace between God and man whilst this strife continues : Mercy would have the sinner to be pardoned, and, if it could be so decided, Peace would gladly share in Mercy's triumph. But Divine Truth will never consent to be set at nought, and inflexible Justice lays her claim for satisfaction ; let this be yielded her, and she no longer stands in Mercy's way : yea, she will side with her, and demand the sinner's free discharge.

We are come now, therefore, to that which is the grand, and, indeed, only obstacle to the harmonizing of all these parties. Let Justice be



satisfied ; in other words, let amends be made to God, for man's transgression, and they will immediately agree ; but till this is done, accommodation is impossible.

We are to enquire, then, *how* it may be done. Will that which some have thought of, will earnest humble prayer, either of the sinner on his own behalf, or of some holy person for him,—will this accomplish it? Prayers are to be addressed to Mercy ; Justice has no respect to them, but goes on to do its work, and execute the sentence of its law in spite of them. Will repentance avail any thing? assuredly nothing at all in this case ; for to affect to satisfy Justice by repentance is, at the best, like the attempt to pay one debt, by engaging not to contract another. And works “meet for repentance,”—the best works, are no better device ; for, saith the Scripture, “when we have done all, we are but unprofitable servants.” Neither will any thing be effected if the Jew should have recourse to his legal sacrifices, “for it is not possible for the blood of bulls and of goats to take away sin.” Neither, finally, could all these things together, the holiest prayers, the humblest penitence, the largest sacrifices, the most devout obedience, be of the smallest service ; no, not though you should admit them to be all perfect in their kinds : for not only could they not undo the past ; it must be remembered also that the Lord declareth, “All the beasts of the forests are mine, and so are the cattle upon a thousand hills.” And our prayers, if they be

prayers indeed, are God's, and our repentance and our works are God's, for "He hath wrought all our works in us." What have we which we have not received? what can we render unto the Lord but a portion of his own? and how should we pay God a debt, if the payment after all is to be taken out of God's own treasury?

There is, then, but one way conceivable by which *man* can satisfy Divine justice for his sins; and that is, by enduring the punishment due to him on account of them. But if this satisfy Justice, it necessarily, and in the nature of it, shuts out Mercy; so that how these two may be reconciled, or how they may agree upon one mode of conduct to be pursued towards man, as yet we find not.

ii. Yet the text declares that all the four parties should be reconciled; a way therefore, no doubt, there is, by which this may be effected, though it is not in man to provide it, or of himself to imagine how it may be provided. God hath provided and revealed the way. These parties,—Mercy and Truth, Righteousness and Peace, which separated at the fall of Adam, met again at the birth of Christ.

This is what we are to consider next.

1. First, then, when Truth sprang out of the earth, that is, when Christ, who is the Truth, was born of a virgin into the world—when *He* appeared, in whom all the promises of God are verified and confirmed to man; when He appeared who is the reality, the true substance of all the

ancient types and shadows of atonement,—then Righteousness looked down from heaven. She had fled as it were with abhorrence from the world, this den of robbers; but now she looked down with delight upon Christ and upon his work.

She saw in Him every thing that might content her to the very utmost, nothing that her scrutinizing eye could charge with unrighteousness or folly. For here was One, not born in sin like those whom He condescended to call his brethren, but “God manifest in the flesh.” Here was a spotless birth, a holy life, an innocent death, a mouth and spirit wherein was no guile, a soul and body absolutely without fault: what could Justice look for more? Let her weigh Him in the balance of the sanctuary, and what could be found wanting in Him?

But He came as a public person, as our surety and our ransom. He came to bleed, and to die; “He suffered once for sin, the just for the unjust;” He gave Himself in payment of our debt. He came to be unto us righteousness and redemption. How should not Justice rejoice in such a ransom? How not pronounce Him almighty to save? He is “God blessed for ever.” He it was that made the law, yet He chose for sinners’ sake to be born of a woman, to be made under the law Himself, and to fulfil it: yea, to be “made a curse for us,” to undergo our punishment in his own person, that He might “magnify the law and make it honourable.” Well might Justice, whose own child and

instrument the law is, glory in such a satisfaction, and look down with favour from Heaven her dwelling-place upon those on whose behalf it was offered to her!

2. But she did more : the Psalmist represents her not merely as looking, but as coming down from heaven, and bringing with her her inseparable companion Truth. They too had been man's enemies, as he well deserved they should be ; and because Mercy would take his part, and Peace would not fight against him, these four were at variance (so to speak) on man's account. But " Christ the wisdom of God, Christ the power of God, dying on man's behalf,—no sooner was it seen, than Mercy ran to Truth, and embraced her, and Righteousness to Peace, and kissed her. They that had so long been parted and stood out in disagreement, now meet and are made friends. All are satisfied, for each obtains her ends. Christ hath so ordered it that Mercy hath her desire, and so have all the rest, and all appear more glorious than before, whilst to us sinners (as Mercy our first friend would have it) redounds all the benefit.

(1.) Mercy, when man transgressed, lamented, " if Truth and Justice must prevail, and the righteous threat be executed, then my glory and unhappy man must die together." " But no," saith the all-wise Redeemer ; " Truth and Justice shall indeed prevail, yet thou, my best beloved, shalt be doubly glorified." And Mercy is doubly glorified, for man is saved ; that is one glory: and

God hath given his Son to die, that he may be saved ; and that is a second glory of Mercy, and a greater. .

(2.) Truth objected, " When man transgressed, if Mercy must prevail, and rebellion not be punished as decreed, then my honour must be the sufferer." But in the Divine wisdom Truth also is doubly honoured. Rebellion is punished in the person of the rebel's surety ; and who sees not that God is Truth itself, true to his promises and to his threatenings, seeing He will sacrifice his Son sooner than not fulfil them both ?

(3.) Justice complained, If man escaped, her perfect law must henceforth become contemptible, and she must bear the sword in vain, whilst the wicked should triumph in her disgrace. But Justice also, through that wondrous and all-reconciling cross, rises up with added dignities and a more awful crown of glory. For when we behold the Son of the Blessed expiring between two thieves for sin, who shall say the law that awarded death to be sin's wages is become contemptible ? who shall not say that the impenitent have tenfold cause to tremble ? On the other hand, who shall say that God is unjust, if He justifies the penitent after such a satisfaction ? Who shall not say that Justice herself is exalted, for that her work is done, when the redeemed sinner for the Redeemer's sake receives the gift of eternal life ? Justice, therefore, runs to Peace, and kisses her, as it were in token that the past is all blotted out

and forgotten, and that what Mercy and Peace desire, *that* Justice herself now requires and demands.

(4.) And now Peace, who found not a place for the sole of her foot to rest upon, may reign both in heaven and earth. For what should obstruct her triumphs? Whilst it appeared that Mercy was not to be had for man except at the expense of Justice and of Truth; whilst it seemed that these could not be satisfied except Mercy should be clean gone for ever, so long indeed Peace could not be. Man could have no right to look for any thing but wrath and punishment from God, and therefore could regard Him only with jealousy and slavish dread. But Christ having satisfied Justice, and put away sin by the sacrifice of Himself, how should there be suspicion, or terror, or doubt, or darkness any more? Surely the "tabernacle of God is with men, and He will dwell with them." "God is in Christ reconciling the world unto Himself, and not imputing their trespasses unto them." And this is the grand result to which Holy Scripture leads us. If we believe in Christ and be partakers of his Spirit, all is well. God views us not in ourselves as guilty sinners, but in Christ as members of his body, and therefore He bears us nothing but good-will. And we view God not in Himself as the avenger of iniquity, but in Christ as our reconciled Father, and, therefore, we bear Him nothing but good-will. He hath graciously pledged Himself from all our enemies to deliver

us, and we have willingly pledged ourselves to take Him for our only Lord. If it be so, our sins are pardoned, and all things shall work together for our good. Therefore, in the midst of outward trials we may have solid peace of mind ; and, in spite of past transgressions, solid peace of conscience : and these are the earnest of our entrance into eternal peace hereafter.

II. And now that I may apply these doctrines, the sum of what I have said is this. God, who in justice, and according to truth, might have made our guilty race the monuments of his wrath for ever, hath been pleased (but in a manner by which his awful justice hath not been violated, but more and more exalted) to provide that we may be monuments of his love and mercy, and this hath been effected through the death and passion of our Saviour Christ. He is "the way, the truth, and the life," we "cannot come unto the Father but by Him."

If you have taken Christ to be your only hope and stay, then, as sure as God is true, you shall not perish but have everlasting life. But, on the other hand, if you have not taken Christ to be your hope and stay, Justice remains unsatisfied. Therefore Mercy and Peace are none of yours, but Truth hath pronounced your sentence, "The soul that sinneth it shall die." And God will surely be faithful to his threatenings. For though *in* Christ Justice gives way to Mercy, yet *out* of Christ Mercy gives way to Justice. Believe in the Lord Jesus, and you shall find mercy ; reject Him,

and you shall bear the burden of your own sins yourselves.

It is the glory of our religion that God can be just even while He accounts sinners righteous, that He is true to his threatenings even whilst He spares the guilty, for that though He pardons freely as to them, He pardons not without atonement. But, my brethren, if this be the glory of our religion, are not they the shame and scandal of the Christian name, who either in words or by their actions choose to make the question of it, What need is there of atonement? who either deny in terms that Christ suffered in the sinner's stead, or in effect deny it, by trusting in themselves that they are righteous? who either cry out, Cannot God forgive sins of his own free mercy without putting his Son to so much pain? (which is, in other words, to say, Might not salvation be as well without Christ as with Him?) or who, puffed up with self-conceit and emptiness both of grace and knowledge, make Christ's death to be as to them in vain, by building their hopes on any thing rather than on that only?

Truly, if God would stain his glory, and make his justice bend, and waive his truth, to gratify man's pride and folly, the wicked world might have mercy in its own way; but to be just and to be true are as intrinsically essential to the Divine nature as to show mercy. To Christ, therefore,—because, as we have seen, the claims of all these parties may be adjusted, so that none of them may suffer loss—to Christ and to the blood of his atone-



ment, must ye betake yourselves. And what an awful proof is it of the perverseness and wickedness of the human heart, that after Christ hath died upon the Cross for sinners, it should be so hard to persuade those sinners to accept salvation at his hands, without endeavouring to defraud Him of the glory of his gift!

Pray to God, my brethren, ye who have heard much of Christ, that ye may be enabled to glorify Him by a sincere and simple dependence upon his merits. Or if any yet lack knowledge, let him ask of God, who giveth unto all men liberally and upbraideth not. Let him search the Scriptures, and ask God's blessing upon the reading of them, and it shall be given him. "We preach Christ crucified," "take heed how ye hear." "He that believeth in him is not condemned, but he that believeth not is condemned already." Examine yourselves, therefore, all of you, as in a case of eternal life and death, whether ye be in the faith or no. And to conclude, let the text upon which I have been discoursing supply you with heads of inquiry. Christ came to exalt the mercy, the truth, the justice of God, and to make way for the reign of peace. If ye be in the faith, those Divine perfections which in Christ are harmonized and displayed and held up to the admiration of men and angels, you will endeavour, God's Spirit helping you, to imitate, and to cultivate in your own hearts and lives. Whilst Christ is the one corner-stone of your dependence, and you rely upon Him simply for the acceptance both of your persons and of

your services, and for strength and power to do well, you will show mercy, and speak truth, you will act justly, and seek peace. To these then be exhorted, that ye may make your calling and election sure. "Be ye also merciful, even as your Father which is in heaven is merciful." "Lie not one to another, seeing ye have put off the old man with his deeds." "Speak every man truth with his neighbour, for ye are all members one of another." "Render unto all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour." "Let no man go beyond or defraud his brother in any matter." And, "if it be possible, as much as lieth in you, live peaceably with all men."

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## SECTION VII.

### *On Illustration by Fables or Anecdotes.*

MANY a man may have qualifications which would fit him for something much higher and better than a catechist, and yet he may be destitute of those which, for this particular work, are specially required.

A catechist must not be dull : he must be lively and animated at the least, or the class will soon flag ; and if he has playfulness of imagination, this will help him, only it is an unruly horse to ride. You must be lively, but then this must be under proper restrictions. The truths we are

talking about are Divine truths, and the book is God's book. We must neither sport with Divine things, nor bring things mean or ludicrous to illustrate Scripture in a way which may fill children's minds with improper associations, which may abide with them.

It is said, some of our old divines are remarkably quaint and witty, but "*decipit exemplar vitiis imitabile*;" they are good divines *in spite* of this, and not *by means* of it; and every now and then their illustrations are remembered for themselves in such manner as to put the thing illustrated out of people's minds, and so to give us a joke when we have need of a truth. This must not be. Yet, if people have wit, they had better use it, for great good may be done by it.

I am not apologizing for a merry mood; I plead for it. Not only does it excite and keep up an interest and good humour, it is the means of producing a real and strong sympathy between tutor and pupil, which makes them better pleased with one another, and better assured of the interest taken by one in the other; so that when they meet in the street, it is with a manner very different from that of the over-worked schoolboy, who doggedly doffs his hat to his pedagogue, and passes by.

However, there are not many who can be witty and wise at the same time; and playfulness and piety cannot often be exhibited at the same moment without jostling. Instances there are, but they are rare. I will give a description of one

which I lately met with, and which will explain my meaning. It is in an extract from a letter written in the 12th century : " And now, as to what you were pleased to write, I received it with outstretched hands. I confess I love the humour of it, for it is delightful in its mirth and serious in its gravity. I know not how it is, that in the midst of your jocularities, you do somehow manage your discourse so judiciously, that the humour has not the appearance of levity ; and yet the dignity which you preserve does not diminish the freedom of your humour. In fact, that dignity is kept up in such a way, that one might fairly apply to you what was said by the holy man, ' If I laughed on them, they believed it not <sup>1</sup>.' "

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But it will be safest to keep our wit for a catechising on some book of history, or the like, or for practical occasions which may arise ; and on these we may entertain the school for an hour together with advantage.

Scripture itself, however, may be illustrated by an anecdote or an apologue without offence or harm done, supposing it to have nothing in it of a ludicrous nature.

We had been talking one day, in the school, on James ii. 5, " Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom : . . . But ye have despised the poor ; " and we had been quoting texts on self-conceit and the necessity

<sup>1</sup> Job xxix. 24.

of watchfulness. This brought the following to my recollection, and I said: "I will tell you a story, children. I will not pretend to say that it is a real history of facts which actually occurred; it may have been a mere story, imagined and invented to illustrate principles fit to be instilled. I heard it from Bishop Heber many years ago, and I give you his sense, though I cannot give you his words.

"In the ancient city of Carthage dwelt a holy man, who was had in much esteem among all the people for his piety and charity, and up to the time I speak of, he was remarkable for great humility of demeanour. But Scripture says, 'Let him that thinketh he standeth take heed lest he fall.' This man had imperceptibly begun to think a little more highly of himself than he ought, and proportionably to think a little less kindly and considerately of his neighbours. A spirit of vain curiosity, also, had begun to work in him, such as became not the Gospel of Christ. He prayed to God, not to save his soul, nor yet to certify him that it was in a safe state, but he desired to be informed what exact place he should hold in the kingdom of glory. No answer came immediately, and he laid him down to rest; but a little before dawn he was suddenly awakened, and he heard a still, distinct voice saying to him: 'Arise, and go out into the principal street of the town, and there the question which thou hast asked shall be answered.' He lost no time, and soon stood at the head of the main street of Carthage.

Presently he perceived a figure emerging from a neighbouring street. It was an old man, his cheeks were furrowed, his countenance worn, and his garments very poor and mean. Yet there was no appearance of disquietude or discontent about him; on the contrary, he was cheerful, and he had that sort of twinkle in his eye which Solomon pictured to himself when he said, 'He that is of a merry heart hath a continual feast.' He took no notice of our saint, nor our saint of him, but taking a besom from his shoulder, he quietly began to sweep the crossing. Our saint said nothing, but he marked him: and in a little time the same distinct voice which he had heard in his chamber addressed him thus: 'In the kingdom of glory thou art to sit at that man's feet.' 'O Lord,' said the saint, 'I thank thee! I was waxing proud, and Thou hast taught me better.' He went home, and it was remarked, that from that time he became more pious and charitable; in a word, still more of a saint than he had been before, and less also of a self-admirer."

Sometimes things occur among the children which may give one special occasion to instruct them by some familiar story.

What is the matter with George Williams? said I. Sir, he has been a bad boy, and I was talking to him about it, and he is ashamed of it, replied Mr. Davies.—I am very glad he is ashamed of it; but pray how was it? Why, Sir, as I passed by William's house yesterday evening I heard a great uproar, and I went in to

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inquire what was the matter. The father and mother were out, and the seven children were all quarrelling and disputing in a very violent manner, and George was the loudest among them.—Is this true? said I to George. Yes, Sir; said he.—Pray how much was the thing that you were quarrelling about worth, if it had been sold in the market? Not twopence, Sir.—So there was all this squabble about nothing; and what Christian grace had you all of you thrown away? Our charity, Sir.—Does not the Scripture say something about the consequences of biting and devouring one another? “Take heed that ye be not consumed one of another;” and “a house divided against a house cannot stand.”—Then is not your house likely to go to pieces if you go on in this way? Yes.—What must you bear? One another’s burdens.—I will tell you a story.

There was a pious old man who had twelve sons, and he loved them dearly. He found himself very ill, and he wished to give them some good advice before he should die. He called them into his room, and bade them sit down. There was in the corner a large bundle of faggots. Reuben, said he, bring me that bundle of faggots. Though with some difficulty, Reuben brought it. Now, said the old man, break that bundle of faggots in the middle. Reuben tried to do as he had been told; but he could make no impression upon it though he tried his utmost. He was obliged to give it up. Then the old man called up little Benjamin. Ben, says he, do you think you

could break that bundle of faggots? No, says Ben; Reuben could not do it, who is twice as strong as I am.—Well, said his father, do you see that hayband that ties it up? untie it. Ben examined the matter a little, and then easily undid the band. Upon this, though none of the sticks were broken, they all fell asunder; and then the father said, Pick up that stick, and break it; and Benjamin taking up the sticks one by one, very easily broke them all. Do ye understand this, my children? said the old man. Be pleased to tell us your meaning, said they all.—You are twelve stout lads, said the father: Benjamin will probably be as strong as any of you by the time he comes of age. If you stand by one another, and always take each other's part, who can ever hurt you? Nobody, father, if God will bless us.—Why, then, He will bless you if you do stand by one another, because He says, "Bear ye one another's burdens, and so fulfil the law of Christ." But if you go wilfully one this way, and another that, what will happen then? We shall soon be broken to pieces.—Then what must you do, my dear children, when I am taken from you. We must keep together, father.—How were the faggots kept together? By the hayband that bound them.—Then you must have something to bind you: what must that be? Love.—"Then, my little children, love one another." What says David? "Behold how good and joyful a thing it is for brethren to dwell together in unity!"

Going into the school one day, I heard a voice



rather louder than usual. The speaker had his back to me ; but I soon perceived it was Mr. C——, a young man who had come to my school to learn the system, and who, though intelligent and well-disposed, had some degree of conceit and self-sufficiency about him. He was haranguing his class with much energy on what he was pleased to call their ignorance and stupidity. The children appeared to be variously affected by a vehemence to which they were unaccustomed : while some looked down abashed, and others a little frightened, the greater part seemed rather to be amused. Without making any remark to either the teacher or his pupils, I proceeded as usual to take upon myself the office of catechist, and invited Mr. C—— to give me his attention while I should examine the class. The young man advanced, though without any great appearance of alacrity, and very soon requested my permission to absent himself, on the plea that he really thought he understood the passage I was explaining perfectly well. I allowed him to take his course, which led him to the neighbouring town, to do, as he said, some commissions before he should leave the place, the time of his stay being limited.

There was a pause after he had left the school-room ; and observing by the countenances of the children, that they were perfectly alive to the example that had been set them of a man wise in his own conceit, after a few precautionary remarks I related to them the following fable :—

You have all seen a magpie's nest, I suppose. It is a very capital sort of nest, and has a canopy over it to keep the young birds warm. And no other bird that I know of builds the like. All the birds were aware of this, and they agreed to ask the magpie to instruct them in the art. Mr. Magpie, who was a good-natured, public-spirited person, very cheerfully complied. The birds assembled and he addressed them thus:—Gentlemen and ladies, you have asked me to show you how our family build their nests. I will do it with great pleasure; only let me request that you will listen to me quietly without interrupting me, and reserve your remarks till my tale is told. The auditory expressed their acquiescence, and Mr. Magpie thus began:—First, says he, I lay two sticks across. Ha! says little Redstart, that is just what I do myself: and so do I, says Tomtit. But these were birds of small reputation, and Mr. Magpie took no notice, and gravely proceeded to explain his next operation. Mr. Owl upon this opened his mouth, and with much gravity informed the company, that he had thought of the same thing, and would be happy to give them his views upon the subject. Still Mr. Magpie continued with gravity and patience, and began to explain the nature of a third operation, more complicated and interesting than any which had preceded it. But now sounds arose of a cackling, hissing nature, as Mrs. Goose proceeded to tell the company how she knew all about it. Mr. Magpie's patience was now exhausted, and he ad-

dressed the assembly thus : Gentlemen and ladies, it would have made me very happy if I could have done any thing towards instructing you to build better nests ; but it seems quite needless for me to proceed, since you appear to know among you all about it ; and therefore, as I really came at some inconvenience, I will take my leave of you at once, and wish you good evening. The assembly looked rather blank ; but Mr. Magpie was off before any reply could be made : and at length Mr. Owl, who had some wisdom, though it was not producible in a hurry, said, “ Well, gentlemen and ladies, we seem to have made great fools of ourselves.” This could not be denied, and the fatal consequence has been, that neither Redstart, nor Tomtit, nor Owl, nor Goose, nor any other bird, has been able to build a magpie’s nest to this day.

And why so, children ? Because they were all wise in their own conceit.—And what is said of that ? “ Seest thou a man wise in his own conceit, there is more hope of a fool than of him<sup>2</sup>. ” And “ If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise<sup>3</sup>. ”



<sup>2</sup> Prov. xxvi. 12.

<sup>3</sup> 1 Cor. iii. 18.

## PART II.

### ON THE CHURCH CATECHISM.

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WE charge godfathers and godmothers as follows:—"Forasmuch as this child hath promised by you, his sureties, to renounce the devil and all his works, to believe in God, and to serve Him; ye must remember, that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession, he hath here made by you. And that he may know these things the better, ye shall call upon him to hear sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue; . . . and be further instructed in the Church Catechism set forth for that purpose."

To this, therefore, I now proceed: only let me premise that the reader is now to suppose me conversing with my own children, who have been soundly educated up to a certain point; and who would give me with great fluency such replies as I shall here put into their mouths. I do not mean that I should be likely to get all the an-

swers from every individual of the class ; but I should get them from the class as a body ; and the whole class would be listening. The Catechism itself is a short compendium of Christian doctrine. It is to be learnt by heart, questions and answers too, and then questioned into the pupils piece by piece.

### BAPTISMAL COVENANT.

Repeat from "What is your name?" to "my life's end."

What is all this about ? Baptism.—Is not baptism mentioned afterwards ? Yes ; in the part relating to the sacraments.—Is the same view taken of it there as here ? No.—We will leave this latter view to be considered hereafter ; at present, we will confine ourselves to the view before us.

How is baptism spoken of in the words which you have rehearsed ? As a covenant.—What is a covenant ? A contract, or bargain.—How many parties are there to this bargain. Two ; Almighty God, and the person baptized.—Then what is the main subject which now comes under discussion ? The Baptismal Covenant.

Write on the floor, *Subject to be discussed—Baptismal Covenant.*

I shall direct you, as we proceed, to write down the several heads and subdivisions of the subject in order.

Into how many chief heads may the whole subject be reduced ? Three : our baptismal privileges, our baptismal vow, and our acknowledgment of

our obligation to perform the same ; together with the account we are taught to give of the means by which we may perform it.—If we understand these things, we have no more to learn respecting the baptismal covenant ; and, I may add, the whole of the Catechism which follows may be reduced to one or other of these heads, and brought in for the fuller illustration of them. So that what I ask from you now is, a general account, or epitome, of the whole document.

I. And first for the privileges. How many are they ? Three : in my baptism I was made, 1st, a member of Christ ; 2ndly, the child of God ; and 3rdly, an inheritor of the kingdom of heaven.—Are these privileges set down here at random, or in the order in which they come to us ? In the order in which they come to us : I mean, the first privilege is the foundation of the second, which flows naturally out of it ; and the second of the third, which flows naturally out of that.

The first privilege,—a member of Christ. What is Christ to God ? His Son.—What is Christ to sinners ? Their Saviour.—Can any be saved without Him ? No : “ Neither is there salvation in any other ; for there is no other name given among men whereby we may be saved<sup>1</sup>. ”—Then what would your case be, if you had no union of any kind with Christ ? I must be lost and undone for ever.—Is God willing that you should be

<sup>1</sup> Acts iv. 12.

united to Him? Yes; for "he has given his only begotten Son," *on purpose* "that I should live through him."—What word expresses the nature of the union which, by God's grace, subsists between Christ and the baptized person? He is made, it is said, a *member* of Christ.—What is a member? A limb, which limb is joined to the body, and, while it is joined, derives sustenance from the body; but when separated, dies, though the body from which it is separated may live still.—Does not our Saviour, in John xv., express this by another similitude? "I am the vine, ye are the branches. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."—So in baptism, the baptized person is engrafted, as it were, into Christ; after a manner, is made part and parcel of Him,—a member "of his body, of his flesh, and of his bones."

What is the second privilege? The being made the child of God.—What have you told me Christ is to God? His Son.—In what relation, then, do those who are members of Christ stand to God? In that of children: "For," says the Scripture<sup>2</sup>, "ye are all the children of God by faith in Christ Jesus."—How, then, must we henceforth regard God? As a Father.—And how must we behave to Him? As children.—I suppose, then, He will treat us as such. Does a loving father keep his

<sup>2</sup> Gal. iii. 26.

dear child at a distance ? No he delights to have him come to him, without fear or doubting, for every thing he wants.—What does St. Paul say to the Galatians about that ? “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—So you may come and pray to God in hope. What words hath your Saviour put into your mouth to encourage you to this ? “When ye pray, say, Our Father.”—What does a father mean to give his son in the end ? A good inheritance.—But does he give it him immediately ? No.—Why not ? Because he is not fit to be trusted with it.—Then what good thing does he give him first ? A good education.—And, in order to that, whom does he put him under ? Tutors and governors.—Has God done so by you ? Yes.—Who stands in God’s place over you from your birth ? My parents.—And for whose sake must you obey them ? For God’s sake.—They may commit their authority to somebody else: to whom, in fact, have they committed it ? To the schoolmaster.—Then, for whose sake must you obey him ? First, for my parents’, and ultimately, for God’s.—Has not God established a visible society upon earth, in which He has appointed pastors and teachers, for the work of the ministry ? Yes.—What do you call this society ? The Church.—Then you must look up to the pastors and teachers of the Church to be trained. Now, suppose you shall have been trained properly, what does St. Paul say you will



be meet, or fit for? "To be partakers of the inheritance of the saints."

What then is the third privilege? To be made an inheritor of the kingdom of heaven.—What do you mean by that? To come to everlasting life and glory.

II. We come now to the next head: what does that relate to? The baptismal vow.—How many things did you vow? Three. "First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian faith. And, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."

1. What sort of thing does the first part of your vow relate to? Things to be renounced, that is, forsaken, and cast off for ever.—In one word, what is to be renounced? Sin.—And if you renounce that, how much more does God require to be renounced? Nothing.—But, if you are to renounce sin, what must you keep from? Every thing that appears to lead to it.—Who brought sin into the world? The devil.—And who goes about continually tempting people to sin? The devil.—Then whom must you renounce first? The devil.—If he comes, and would persuade you to sin, whose examples may you safely take, in giving him an answer? Jesus

**Christ's.**—Did Jesus Christ renounce the devil? **Yes.**—When the devil would have tempted Christ to idolatry, what answer did He give him? “Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve<sup>3</sup>.”—Then you must not hear what the devil has to say, because you know beforehand he wants to lead you wrong: but he does not tempt you now, by coming himself, does he, but leaves his concerns to his agents? When he had tempted Eve, did he tempt Adam? No: he left that to her; she had sold herself to him, and this was the first work in which he employed her.—On whose errand did Eve come to Adam? On the devil's.—If any body should come to you, to tempt you to sin, what should you treat him like? The devil himself.—Did not one of Christ's disciples come to Him once in the devil's name? Yes.—Who was he? Peter.—What did Peter want Christ to do? To refuse those crosses which God had called upon Him to take up.—Then what did Christ say to him? “Get thee behind me, Satan<sup>4</sup>.”—You cannot always drive away people who would tempt you to sin, but what can you do, at any rate? Go away from them.—What says the Scripture about this? “Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge<sup>5</sup>.”

But the devil could not tempt you, unless he had some bribe to tempt you with: where is

<sup>3</sup> Matt. iv. 10.    <sup>4</sup> Mark viii. 33.    <sup>5</sup> Prov. xiv. 7.

his storehouse, out of which he takes his bribes ? The world.—What is he called of it ? The prince or ruler.—And what does he say about his power over it ? All is mine, “ and to whomsoever I will I give it<sup>6</sup>. ”—Then what must you renounce next ? The pomps and vanity of this wicked world.—What commandment especially requires that ? The tenth.—What does that say ? Thou shalt not covet.

But suppose the world ever so pleasant, what harm could it do you if you had no appetite or liking for the pleasant things of it ? None.—Could you bribe a deaf man with music, or a blind man with pictures ? No.—Then if you are to be bribed, it can only be when you have a strong liking for those things which the tempter puts before you : so what must you renounce next ? All the sinful lusts of the flesh.—What do you mean by lusts ? Appetites or desires.—Are these appetites necessarily sinful ? No.—But may they not be, and are they not often made, the occasions of sin ? Yes.—Is it a sin to be hungry ? No.—But ought not the appetite of hunger sometimes to be controlled ? Yes.—When ? When it cannot be satisfied without sin.

Christ was an hungred, what said Satan ? “ Command that these stones be made bread<sup>7</sup>. ”—But if He had done so under the circumstances in which He was placed, what would it have been ? Sin.—Did He do so then ? No. He kept from sin, and bore his hunger as He might.—What did

<sup>6</sup> Luke iv. 6.

<sup>7</sup> Matt. iv. 3.

He do to Himself for God's sake ? He denied Himself.—To what virtue does our vow to renounce the lusts of the flesh oblige us all ? To the virtue of self-denial.—If we could deny ourselves as temptation crossed us, bear the pain still from which sin would relieve us, refuse the benefits which sin would confer upon us, how much sin should we commit ? None.

So far of things to be renounced.

2. To what sort of things does the second part of our vow relate ? To things to be believed.—What are the things to be believed ? All the articles of the Christian faith.—How many of them ? All of them.—One as well as another ? Yes.—Is there as good reason for believing one as another ? Yes.—What, if one is very strange and another less so ? Yes.—Does the reasonableness of believing rest upon the probability or improbability of the thing to be believed ? Not in the least.—If we believe one thing that God tells us because it is probable, and refuse another because it is improbable, how much respect do we pay to God ? None.—What ought our faith to rest upon ? The word of God.—We ought to believe because God has said it, and if we do so in all things, we ascribe unto God what ? The honour due unto his name.—We admit, affirm, and act upon it, that God is the truth and cannot lie. But He that believeth not God, whether in this matter, or that matter, hath made Him a liar. What do you mean by “all the articles of the Christian faith ?” All that God's word hath told

us about Christ and the method of our salvation by Him.—Where is all this contained? In Holy Scripture.—But are not the chief articles summed up in a brief formulary which we have in this Catechism? Yes.—What do you call it? The Apostles' Creed.—How many articles does it contain? Twelve.—Then if you were to subdivide this head, how many subdivisions should we have? Twelve.—And if I were to keep to this point about things to be believed, what part of the Catechism might I here introduce and discuss in order to the full illustration of my subject? The Creed, and the answer to the next question, "What dost thou chiefly learn in these articles of thy belief?"

3. What things do the third part of the vow relate to? Things to be done or kept; "Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."—Where are God's commandments to be found? In Holy Scripture.—But are they not summed up some where under general heads? Yes. In the twentieth chapter of Exodus.—And how many are they? Ten.—Then if I would stick to this point of keeping the commandments, how many subdivisions must there be? Ten.—But has not Christ gathered up these ten commandments again, and reduced them to fewer heads? Yes.—Into how many? Two.—Which be they? Our duty to God and our duty to our neighbour.—Then might I not reduce a great part of the Catechism to this head we are speaking of now, if I wished to illustrate it? Yes. The ten

commandments, and the answer to the question following, "What dost thou chiefly learn from these commandments?"

Can you be excused any of these commandments? No.—Suppose some are hard and some are easy, may you pick and choose? No.—Does the fitness of your obedience rest on the hardness or easiness of the commandments? Not at all.—On what then? On the authority of God.—And how many of them have his authority? All.—Then if you break any what do you do? Sin.—What is sin? The transgression of the law.—"He that said, Do not commit adultery, said also Do not kill; therefore if thou commit no adultery, yet if thou kill, thou art a transgressor of the law<sup>a</sup>." How long must you keep these commandments? All the days of my life.—To whom does your time belong? To God.—At what time, therefore, must you serve Him? At all times.—Suppose it should be very inconvenient, would that excuse you, or may you put it off? No.—"Therefore, my beloved brethren, be ye steadfast, unmoveable, *always* abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

III. We come now to the third thing said about the baptismal covenant.

"Dost thou not think that thou art bound to believe, and to do, as thy godfathers and god-

<sup>a</sup> James ii. 11.

mothers have promised for thee? Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end."

Here we have an acknowledgment of the obligation that lies upon us, and an account of the means by which we hope to discharge it. You think that you are bound to believe and to do as they have promised for thee? Yes, verily.—And what is your resolution about it? I say, "I will."—But do you make that resolution peremptorily, as if you were sure that because you would you could? No. I say by "God's help."—By using this expression what do you acknowledge with regard to yourself? That I am unable to do any thing without God's help.—And what hope is implied in the expression? That God will help me.—Have you any encouragement to hope that God will help you? Yes.—Has He helped you heretofore? Yes.—Then if you have had experience of his love and care, what may you expect for the time to come? All manner of good.—And what do you say in consequence? "I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour."—What has God provided for you? Salvation.—Through whom did He provide it? Through Jesus Christ his Son.—And has He left you in ignorance of it? No; He has called me to

the knowledge of it, and admitted me to baptism.—Then He has already done what? Great things for me.—In consequence of which you do what? Rejoice, and hope for more.—What does St. Paul say about this in the eighth chapter of the Epistle to the Romans? “If God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.”—Can you take the same encouragement? Yes.—And what do you say upon it? “I pray unto God to give me his grace, that I may continue in the same unto my life’s end.”—The same what? The same state of salvation.—Can you even pray without God’s help? No; we know not what to pray for as we ought.—But has not He furnished you with words in which to ask for grace? Yes, “When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation: but deliver us from evil.”—What prayer do you call this? The Lord’s Prayer.—Then if I were to carry on the matter further, what part of the Catechism would come in here? The Lord’s Prayer, and the answer to the question following it, “What desirest thou of God in this prayer?”—What did you say you were going to pray for? Grace.—Is grace to be had in answer to prayer? Yes.—What says Christ? “If ye being evil know how to give good gifts unto your children, how



much more shall your Father which is in heaven give his Holy Spirit to them that ask him ?"—But are there not other means appointed whereby we may get grace, besides prayer ? Yes, the Sacraments.—Then to make this head quite complete, what part of the Catechism must be brought in here ? The last part, which explains the Sacraments.

And now we have got it all, I suppose, and we will go more fully into particulars from time to time hereafter. In the mean time we will have the heads written, with proper divisional marks on the floor, with a piece of chalk.

*Subject to be discussed.—Baptismal Covenant.*

**I. Privileges.**

- i. A member of Christ ;
- ii. A child of God ;
- iii. An inheritor of the kingdom of heaven.

**II. Vow.**

- i. Things to be renounced ;
- ii. Things to be believed, viz. Twelve Articles of the Creed ; (so the Creed comes in here, and the condensation of it into three Articles ;)
- iii. Things to be done or kept ; subdivisions ten. (So here come in the Ten Commandments, and the condensation of them into two, our duty to God and our duty to our neighbour.)

**III. Acknowledgment of the obligation lying**

upon us, and the means whereby it may be discharged.

- i. Acknowledgment, I will ; with qualification, By God's help :
  - ii. Encouragement to hope for that help ;
  - iii. Resolution to pray for grace. (And here come in the Lord's Prayer and the Sacraments.)
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## THE CREED.

Rehearse the Articles of thy Belief.

"I believe in God the Father Almighty, Maker of heaven and earth : and in Jesus Christ his only Son our Lord : who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate, was crucified, dead, and buried ; He descended into hell ; the third day He rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty ; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and the life everlasting. Amen.

"What dost thou chiefly learn in these Articles of thy Belief? First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God."

Then how many chief divisions are there in the Creed? Three.—But is it not also subdivided? Yes; into twelve heads, or Articles.

Into whose name were you baptized? Into that of the Father, of the Son, and of the Holy Ghost.—Then what is the sum of the Creed professed by you in your baptism? Belief in the Father, the Son, and the Holy Ghost.—Does not St. Paul, speaking of the salvation of Jew and Gentile, state in one view the co-agency of these three Persons in the work? Yes: “Through Him (Christ) we both (Jews and Gentiles) have access by one Spirit unto the Father<sup>9</sup>.”—Is there any part of the work of our salvation in which all three do not concur? No.—But, nevertheless, has not each Person his particular part assigned to Him as if He were principal in it? Yes.—In the Creed what is attributed to the Father? That He made us.—To the Son? That He redeemed us.—To the Holy Ghost? That He sanctified us.—How many of the twelve Articles of the Creed relate to God the Father? One:

1. “I believe in God the Father Almighty, Maker of heaven and earth.”

How many to the Son, and to his redeeming of us? Six.

2. And in Jesus Christ his only Son our Lord ;  
3. Who was conceived by the Holy Ghost, born of the Virgin Mary ; 4. Suffered under Pontius Pilate, was crucified, dead, and buried ; 5. He

<sup>9</sup> Eph. ii. 18.

descended into hell ; the third day He rose again from the dead ; 6. He ascended into heaven, and sitteth at the right hand of God the Father Almighty ; 7. From thence He shall come to judge the quick and the dead.

To what do the remaining five Articles generally relate ? To the Holy Ghost, and his sanctifying us.

8. I believe in the Holy Ghost ; 9. The Holy Catholic Church ; the Communion of Saints ; 10. The forgiveness of sins ; 11. The resurrection of the body ; and 12. The life everlasting.

#### ARTICLE I.

*I believe in God the Father Almighty, Maker of heaven and earth.*

What are the two words here which are to be understood as prefixed to each particular Article ? "I believe."—Who is it that believes ? I myself.—What is the meaning of *to believe* ? To assent with my understanding.—Upon whose testimony do you believe the truths set down in the Creed ? Upon God's testimony.—How has God given you this testimony ? By those things that He has revealed to us ; by his works and by his word.—Then when you say you believe in God and in the other articles of the faith, what do you mean ? That I assent to them all as truths revealed by God.—When, in the face of the congregation you say, *I believe*, what do you thereby further ? Make a

confession of my faith.—Is that your duty? Yes.—Because we must do what? “Confess with our mouth,” as well as “believe with our hearts.”—By doing so, what do we ascribe unto God? “The honour due unto his name.”—And what do we give to the Church? Assurance that we are of the same mind with it.—Do you properly say you *believe* such things as are evident to your senses, or such as you see with your eyes? No; we say that we *know* them.—What does St. Paul say about faith or belief, in the eleventh chapter of the Epistle to the Hebrews? That it is “the substance of things hoped for, the evidence of things not seen.”—Then faith is a principle which makes us as well satisfied with God’s testimony concerning any matter as we could be by what? By the evidence of our own senses.—But do not our senses often deceive us? Yes.—But can God ever deceive us? No.—Because “in him there is no—”? “variableness, neither shadow of turning<sup>1</sup>.”—By believing what God has told us, what do we come to do? To love Him.—And being filled with love towards Him, what do we give ourselves up to do? To serve Him for love’s sake.—And thus it is that “faith worketh by love.”

How many Gods are there? One.—But are there not in the one God more persons than one? Yes; three.—Of what Person are we speaking here? Of the first, whom we call the Father.—Whose Father is He in a peculiar manner? The

<sup>1</sup> James i. 17.

Father of our Lord Jesus Christ.—Then is not He called the Father here to distinguish Him from another Person? Yes; from the Son, of whom we are to speak presently.—But besides being in a peculiar sense the Father of the only-begotten Son, is He not a Father to others? Yes.—How is He the Father of all? As He is their Maker.—But are all men his children in the highest sense? No.—But may not any become so? Yes.—How? By being made members of Christ, his only-begotten Son.—Then they are his children in Jesus Christ, and loved and cared for by Him in a peculiar manner for Christ's sake.

And now what is it said that the Father has done? Made heaven and earth.—What do you mean by heaven and earth? “All things, visible and invisible.”—What was the last creature that He made? Man.—How did He make him? Upright.—Where did He place him? In Paradise.—Did he continue there? No; he fell.—What did his condition become in consequence? A miserable one.—Now, when our Saviour tells us not to let our hearts be troubled, what instruction does He give us for the avoiding of trouble? He says, “Ye believe in God.”—And is it not a great consolation against trouble to know that there is a God to take care of us, who is able to do all things? Yes.—But suppose we have offended God, and He is angry with us, shall we not want further comfort in our trouble? Yes.—Then repeat our Saviour's words on this subject from beginning to end. “Let not your heart be

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troubled : ye believe in God, believe also in me.”  
—So I come to the second Article.

## ARTICLE II.

*And in Jesus Christ his only Son our Lord.*

And What? “*I believe in Jesus Christ,*” &c.  
—By how many characters is Jesus Christ here described? By four.—What are they? 1st, by his name; 2ndly, by his title; 3rdly, by the relation in which He stands to God; 4thly, by his dominion over us.—With what view were names wont to be given in ancient times? For the purpose of describing the persons to whom they were given, or any thing remarkable concerning them.—There was a woman who prayed for a son, and at last obtained one: who was she? Hannah.—And what name did she give to her son? Samuel.—What does Samuel mean? “*Asked of God.*” —Did not this expression, “his name shall be called,” come in time to stand for *he shall be*?—What does Isaiah say about Christ? “His name shall be called Wonderful, Counsellor<sup>2</sup>,” &c.—And were those the names He went by? No; but the expression means He shall actually *be* what those words import.—Now who gave to our Saviour his name Jesus? God.—What did God mean by calling Him Jesus? That He should be what Jesus signifies.—What does Jesus signify? A Saviour.—Then if God sent one whom He called

<sup>2</sup> Isa. ix. 6.

a Saviour, what was He sure to prove? A Saviour.—And is not that a great comfort to us? Yes.—When God bids Joseph call Him Jesus, in what words does he express Himself? “Thou shalt call his name Jesus; for he shall save his people from their sins<sup>3</sup>.”

Is not there a man mentioned in the Old Testament who bore this name, and who was a saviour to God's people? Yes.—Who was he? Joshua.—Is not this Joshua spoken of once or twice in the New Testament, what is he there called? Jesus<sup>4</sup>.—So the names were the same, only the one in Hebrew, the other in Greek.—Was Joshua's name Joshua from the beginning? No.—What was it? Oshea.—What is the English of Oshea? A saviour.—But when God constituted him captain over Israel, to save them from the Canaanites, was not his name changed? Yes.—Was the old name taken away? No; but something was added to it.—What was the prefix or addition? Je or Jah.—Being whose names? God's.—So the whole became Je Oshua, or Joshua, Jesus, or God the Saviour, indicating that if Joshua was the saviour of the people from their enemies, it was as acting by the power of God. From what does God declare Jesus shall save us? From our sins.—What! from the consequences of them? Yes; from death.—Is that all? No; from the sin itself.—Then, from God's sending Jesus into the world, and giving Him that name Jesus, what are

<sup>3</sup> Matt. i. 21.

<sup>4</sup> Acts vii. 45. Heb. iv. 8.



we to collect? That God has provided for fallen man, One, able to save to the uttermost all who come to God by Him.—In what way is our Saviour next described? By his title.—What is that? Christ.—What is the word in the Hebrew language? Messiah.—What do both mean in English? Anointed.—Then what is our Saviour's general title? The Lord's Anointed.—What is it to be anointed? To have oil poured on one.—Was not that an ancient ceremony? Yes.—On what occasions was it formerly used? On setting persons apart to hold certain high offices and dignities.—What were the chief of these? Those of prophet, priest, and king.—Then calling our Saviour the Lord's Anointed, is equivalent to owning Him to be the One whom God hath given to be a Prophet, Priest, and King to us? Yes.—Was Christ anointed with oil? No; not literally.—But how was He anointed? By the Holy Ghost.—When was that? At his baptism; when the Holy Ghost lighted visibly upon Him, and the voice of the Father said: "This is my beloved Son, in whom I am well pleased."

What was the office of the prophet? Chiefly to instruct the people in the will of God.—Has Christ done this, and does He still do it? Yes; He taught them in the Sermon on the Mount, and on many other occasions; and in like manner He preaches to us by means of these discourses.—Then what are we to take his word for? The rule of our life.

What did Moses say to the people of Israel

about Christ's coming to be a prophet? "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; unto Him ye shall hearken: . . . . and whosoever will not hearken, I will require it of him<sup>5</sup>."—What was the next office to which Christ was anointed? That of a Priest.—What did the priest do for the people? He made atonement, by offering sacrifice for them.—On the great day of atonement, where did the high priest take the blood? Into the most holy place.—Who manifested Himself there? God.—Where did his glory appear? On the mercy-seat.—What did the priest do with the blood? Sprinkled it before God.—And then what did the priest make for the people? Intercession<sup>6</sup>.—Is there not yet another priestly act remaining? Yes; after having made intercession, the priest came out and blessed the people<sup>7</sup>.—Did he come out in the same robes in which he went in? No; but in his glorious robes.—To whom do all these things point? To Jesus Christ.—When and how did He make atonement and offer sacrifice? On the cross.—What had He to offer? Himself.—Does He make intercession? Yes: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, there to appear in the presence of God for us<sup>8</sup>."—What does He do for us? Prays that God would do us all manner of good for his sake,

<sup>5</sup> Deut. xviii. 15. 19.

<sup>7</sup> Levit. ix. 22, 23.

<sup>6</sup> See Levit. xvi.

<sup>8</sup> Heb. ix. 24.

as we need it.—Does He perform the third part—of blessing us? Yes; when He gives the Holy Spirit, and all good gifts to them that ask in his name: and He will do it more fully and finally at the last day.—What shall He then say to his people? “Come ye blessed of my Father, inherit the kingdom prepared for you<sup>9</sup>.”—Will He appear, then, in the same lowly manner in which He appeared on earth? No; but He will be like the high priest in his glorious robes.—Prove that. “The Son of man shall come in his glory, and all the holy angels with him; and then shall he sit upon the throne of his glory<sup>1</sup>.”—In the mean time, what are we to do? Put our trust in Him, and seek all things from God through Him.

What is the next office to which Christ is anointed? That of King.—For what special purpose did the people of Israel ask for a king? To go before them and fight their battles.—What else did the king do? Gave them laws.—Does Christ do all this? Yes.—When Joshua stood by Jericho, whom did he see? A man with a drawn sword in his hand.—What did he say to him? “Art thou for us, or for our adversaries?”—How did he reply? “Nay, but as captain of the Lord’s host am I now come.”—And what did he say further to Joshua? “Loose thy shoe from off thy foot.”—For why? “For the place whereon thou standest is holy<sup>2</sup>.”—What must He

<sup>9</sup> Matt. xxv. 34.

<sup>1</sup> Matt. xxv. 31.

<sup>2</sup> Josh. v. 13. 15.

have been, who made the ground holy by standing upon it? God.—Then Christ performs the kingly duty of leading his people to victory. Whom does God say, in another place, that He sends before his people? “Behold, I send an angel before thee<sup>3</sup>.”—What must the people be careful to do? To obey his voice.—Why? “Because (says God) my name is in him.”—So what must we strive for in fighting the good fight of faith? To observe our King’s directions in every thing.—But you said the king gave his people laws; does not Christ do the same? Yes.—If we do not keep those laws, what the better are we for Him? None.—To whom is He the Author of eternal salvation? “To all them that obey Him<sup>4</sup>.”—Is He so to any body else? No.—What does He Himself say about that? “Why call ye me Lord, Lord, and do not the things which I say?”—And to whom does He compare the man that acts in this manner? To the foolish man, that built his house upon the sand<sup>5</sup>.

How is our Saviour described in the third place? He is called God’s only Son.—Has God any other such son? No; Christ is the only one who, in the highest sense, can be called his Son at all.—Has He not been his Son from all eternity? Yes.—And can He ever cease to be his Son? No.—Was He either made or created? No; but is of one substance with the Father, and as truly God as the Father is; of one essence,

<sup>3</sup> Exod. xxiii. 20, 21.    <sup>4</sup> Heb. v. 9.    <sup>5</sup> Luke vi. 46, 47.

though a distinct person.—Can we comprehend this mystery?—No. How does St. John begin his Gospel? “In the beginning was the Word, and the Word was with God, and the Word was God.”—Whom does He mean by the Word? Jesus Christ.—How do you know that? Because it is said, at the fourteenth verse, “And the Word was made flesh, and dwelt among us.”—Then, when God sent Christ, on whom did He lay help? “On one that is mighty<sup>6</sup>.”

What is the fourth mark by which our Saviour is designated? His dominion over us. He is *Our Lord*.—Whom do you mean by *us*? The Church.—What is Christ to the Church? He is “the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God<sup>7</sup>.”

### ARTICLE III.

*Who was conceived by the Holy Ghost, born of the Virgin Mary.*

Of whom do you believe this? Of Jesus Christ.—How many things are spoken of? Two; his conception, and his birth.—By whom is it said He was conceived? By the Holy Ghost.—What does the angel say to Joseph about that? “Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost<sup>8</sup>.”—And what

<sup>6</sup> Ps. lxxxix. 19.

<sup>7</sup> Col. ii. 19.

<sup>8</sup> Matt. i. 20.

says the angel when Mary asks him, "How shall these things be, seeing I know not a man?" "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God<sup>9</sup>."—Then had Christ any earthly father? No.—Was He born as other men are? No: for all others are born in sin.—But what does the angel say He was? A "holy thing."—We have said before, He came to be our High Priest, and what does St. Paul say on this? "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners. . . . Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's<sup>1</sup>."—So Christ, when He undertakes to be our Mediator, is one in whom God can see no blemish.

The Article speaks next of his birth, "born of the Virgin Mary."—He had no sin, but had He not every thing else that properly belonged to man? Yes; He was perfect man, of the substance of the Virgin Mary his mother.—And what do you say you believe about Him? That "he was born."—Under what circumstances? Such as the Scriptures of the Old Testament had foretold.—What was his mother's name? Mary.—Of whose house was she? Of David's, according to God's promise.—What was she? A virgin.—What was the sign which God

<sup>9</sup> Luke i. 35.

<sup>1</sup> Heb. vii. 26, 27.

had given to Ahaz? "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel<sup>2</sup>."—"Which being interpreted," says St. Matthew——? "is, God with us."—Then if our Saviour is, as you have told me before, very God, what else is He? Very man.—How many natures, then, has He? Two.—Is it not a great comfort to know that He is very man? Yes: for thus "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are<sup>3</sup>."—How does He feel for us? As man for man.—Does He love us with a Divine love only? No; but with a human love also.—He has made Himself our brother, and by faith we are his brethren. Let us comfort ourselves with the thought of his human tenderness.

#### ARTICLE IV.

*Suffered under Pontius Pilate, was crucified, dead, and buried.*

Who is this that suffered? Jesus Christ.—What is said of his relation to God in the second Article? That He is "his only Son."—How is that expressed in the Nicene Creed? It is there said of Him, that He is the "only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very

<sup>2</sup> Isa. vii. 14.

<sup>3</sup> Heb. iv. 15.

God, Begotten, not made, Being of one substance with the Father."—Then this person who suffered had in Him the nature of whom? The nature of God.—But can the Divine nature suffer any thing? No.—And did Christ suffer any thing in his Divine nature? No.—Then in what nature did He suffer? In his human nature.—Unto whom was He made like in that human nature? His brethren.—Then all that man may suffer He might suffer, and did suffer; first in his body, by all such evils as the body is liable to, and also in his soul, by fearful apprehensions and unknown sorrows. Was it necessary that He should endure this in order to our salvation? Yes.—What did his sufferings show Him to be? One of ourselves.—And did they not especially fit Him for the work of our redemption? Yes.—For, "in bringing many sons unto glory," what did it please God to do? "To make the Captain of their salvation perfect through sufferings<sup>4</sup>."—And, in consequence of them, how does He stand affected towards us? He is touched with the feeling of our infirmities continually, and is humanly affectionate, loving us with a brother's love.—Are not his sufferings also for our example, that we may follow his steps? Yes.—What must we learn? To take suffering patiently.—And then what promise is made? "If we suffer, we shall also reign with him<sup>5</sup>."

Under whom is He said to have suffered? Under Pontius Pilate, the Roman governor of

<sup>4</sup> Heb. ii. 10.

<sup>5</sup> 2 Tim. ii. 12.



Judea.—What do you mean by “under him?” By his orders.—Was Pontius Pilate willing to give those orders? No.—What did he endeavour to do? To save Him.—Could he have saved Him if he would? Yes.—What does he say about that himself? “Knowest thou not that I have power to crucify thee, and power to release thee<sup>6</sup>?”—Which was he desirous to have done? To have released Him.—What did he believe the accusations against Him to be? False.—What did he say himself? That he “found in him no fault at all.”—Then why did he not release Him? Because he feared man more than God.—So he delivered Him up contrary to what? To his own conscience.—What sentence is it said that Pilate gave? That it should be as they required.—Who? The people.—Then he did not give sentence according to evidence, but according to the will of the people. When he had given this sentence, what did the people do? Led Him away to crucify Him.—Why is it mentioned in the Creed, not only that He suffered, but that He suffered under Pontius Pilate? Because it marks the time when these things were done.

The crucifixion itself. What death did He suffer? The death upon the cross.—Who were wont to suffer this death? Thieves and robbers of the vilest sort.—Did the Jews punish thieves and robbers by crucifixion? No.—But who did? The Romans.—And who had power of life and

<sup>6</sup> John xix. 10.

death in Judea at the time? The Romans.—Was crucifixion the fit death for Him to die under the circumstances? Yes.—Why? Because He stood in our place to make atonement for us.—And what had the Lord laid on Him? “The iniquity of us all.”—And what were we in the sight of God? Malefactors.—What does Isaiah say about it? “All we like sheep have gone astray; we have turned every one to his own way<sup>7</sup>.”—And what were we by the award of the law? Accursed.—For what says the Scripture? “Cursed is every one that continueth not in all things which are written in the book of the law to do them<sup>8</sup>.” What degree of suffering did we deserve? The greatest.—What shall they arise to, at the last day, who have no interest in Christ? To “shame and everlasting contempt<sup>9</sup>.”—What hath Christ done by his death, with reference to the curse that lay upon us? “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree<sup>1</sup>.”—What are the ministers of the Gospel entitled by St. Paul? “Ambassadors for Christ.”—And what are they taught to tell us about Christ? “He hath made him (Jesus Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him<sup>2</sup>.”—What do you mean by being made sin for us? A sin-offering.—In what words did John the Baptist

<sup>7</sup> Isa. liii. 6.

<sup>9</sup> Dan. xii. 2.

<sup>8</sup> Gal. iii. 10.

<sup>1</sup> Gal. iii. 13.

<sup>2</sup> 2 Cor. v. 20, 21.

point out Christ as such? "Behold the Lamb of God, which taketh away the sin of the world<sup>3</sup>."

What is said next of Him? That He was really dead.—Who were crucified with Him? Two thieves.—Who desired to have his body? Joseph of Arimathea.—Who gave him leave to take it? Pilate.—Whom did he send to take the body down? Soldiers.—When they came to do it, did they find any of the three crucified persons still alive? Yes, both the thieves.—What did they do to them? Brake their legs.—For what purpose? To put an end to their lives.—Did they break his legs? No.—Why? Because He was dead already.—But did not one of the soldiers make sure of it by a brutal action? Yes, he thrust his spear into his side.—And what came out? Blood and water.—So what did every body see and believe? That He was really dead.—What did He say Himself immediately before his departure? "It is finished."—What was finished? All He had to do and to suffer, to make an atonement for men.—Was He buried? Yes.—In an honourable way, or a dishonourable one? An honourable way, his dishonours were over.—What does Isaiah say about it? He was "with the rich in his death<sup>4</sup>."—Who buried Him? A rich man of Arimathea, named Joseph<sup>5</sup>.—Where? In his own new tomb hewn out of the rock.—And was every thing done that was necessary for the honouring of the dead? Yes.—But did

<sup>3</sup> John i. 29.

<sup>4</sup> Isa. liii. 9.

<sup>5</sup> Matt. xxvii. 57.

not his enemies take alarm, or pretend to do it? Yes. They came to Pilate and said, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch \*."

#### ARTICLE V.

*He descended into hell: the third day he rose again from the dead.*

Concerning whom is David speaking in the sixteenth Psalm? Concerning Christ.—What does he say of Him at the tenth and eleventh verses? "Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope. For Thou shalt not leave my soul in hell, neither shalt thou suffer thine Holy One to see corruption."—Whose words are those supposed to be? Christ's.—Then what Article of the Creed is built on this text? The descent into hell.

There has been a good deal of controversy

\* Matt. xxvii. 63—66.

respecting this Article. I do not feel competent to enter upon the full consideration of the subject, but I give you Bishop Pearson's summary in his own words. "Having thus examined the several interpretations of this part of the Article, we may now give a brief and safe account thereof, and teach every one how they may express their faith without any danger of mistake: saying, I give a full and undoubting assent to this, as to a certain truth, that when all the sufferings of Christ were finished on the cross, and his soul was separated from his body, though his body was dead, yet his soul died not; and though it died not, yet it underwent the condition of the souls of such as die; and being He died in the similitude of a sinner, his soul went to the place where the souls of men are kept who die for their sins; and so did wholly undergo the law of death. But because there was no sin in Him, and He had fully satisfied for the sins of others which He took upon Him, therefore, as God suffered not his Holy One to see corruption, so He left not his soul in hell, and thereby gave sufficient security to all those who belong to Christ, of never coming under the power of Satan, and suffering in the flames prepared for the devil and his angels. And thus, and for these purposes, may every Christian say, I believe that Christ *descended into hell*'."

<sup>7</sup> In old English, "to hell," or "hele," means to "hide," or "cover," and so "to tile;" and a tiler in some parts of England is still called "a hellier." So here, in the Creed,

We come now to the next part of this Article, "The third day he rose again from the dead."

What did He do? Rose.—When? The third day.—Were not the Jews often asking Christ for a sign of his coming from God? Yes.—What sign did He say He would give them? No other than that of Jonas the prophet; that as Jonas was three days in the whale's belly, so He should be three days in the heart of the earth<sup>8</sup>.—And when they asked Him at another time? "Destroy this temple, and in three days I will build it up<sup>9</sup>."—What did He mean by "temple?" His own body.—Was it a temple? Yes.—Why? Because God dwelt in it.—Then if these signs did not come to pass, what might the people consider Him? As an impostor.—Might they have done so notwithstanding his great miracles? Yes.—Because these being the special signs to which He Himself referred, He thereby implied what? That He was content to stand or fall by them.—Then if Christ be not risen, what is our whole religion? Vain.—But if He be risen, what then? True.—But suppose there are a great many objections in men's minds, which they do not know how to answer, does that make any difference? None at all.—They may puzzle us, I suppose? Yes.—But whilst the proof of the resurrection stands, what can they reasonably do to shake our faith? No-

the word "hell" does not mean the place of final torment, but the hidden and unseen world, or the place of departed souls.

<sup>8</sup> Matt. xii. 39, 40.

<sup>9</sup> John ii. 19.

thing at all.—What happened on the third day at the sepulchre? An angel came and rolled away the stone, and sat upon it.—Then who were the first to know that Christ rose? The watchmen.—Did they doubt about it at all? No.—What did they do? Went and told the chief priests what had come to pass.—Did they doubt about it? No.—But as they could not doubt the resurrection, what did they wish to do? To conceal the fact, lest the people upon hearing of it should believe.—So how did they act? They bribed the soldiers to say that the disciples had stolen the body while they slept.—And was this saying commonly believed? Yes.—Was it, however, a probable story, carrying truth upon the face of it? No.—They must either have been asleep or awake. If they were awake, they might have kept the body from being stolen; but if they really were asleep, they could not have known what was done in the sepulchre, or who did it. What does this conduct in the chief priests and in the people show? That no proof will be taken by wicked men against their inclinations. “Ye will not come unto me, that ye may have life.”—However, here were several witnesses of the fact; were there not other witnesses? Yes. “God showed him openly; not to all the people, but unto witnesses chosen before<sup>1</sup>.”—What says St. Paul of that? “He was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once<sup>2</sup>.”

<sup>1</sup> Acts x. 40, 41.

<sup>2</sup> 1 Cor. xv. 5.

—He appeared many times to them. What did He do in their presence? Ate and drank.—Was there not one of the disciples who was not present when He showed Himself to the rest? Yes; Thomas.—Was he disposed to believe? No; he said he would not, unless he saw the print of the nails.—Did Christ afterwards satisfy him in this matter? Yes, He showed him his hands and his feet, and said, “Be not faithless, but believing.”—What said Thomas on this? “My Lord and my God<sup>3</sup>!”—Is it said of them all generally that they believed? No; “some doubted<sup>4</sup>.”—Did their doubts continue? No.—What proves that they did not? Their conduct.—What was the first solemn meeting of the disciples held for? To choose another Apostle in the place of Judas, to be with them a witness of the resurrection.—What does this show they held the resurrection to be? A matter of extreme importance.—Did their belief of it make any change in themselves? Yes.—What had become of their faith between the crucifixion and the resurrection? It had almost forsaken them.—What did the disciples going to Emmaus say about this? “We trusted that it had been he which should have redeemed Israel<sup>5</sup>.”—Did they not add something about the third day? “And besides all this, to-day is the third day since those things were done.”—As if they had still some faint hope of what? That

<sup>3</sup> John xx. 24—28.<sup>4</sup> Matt. xxviii. 17.<sup>5</sup> Luke xxiv. 21.



their desires would be fulfilled.—If they had been disappointed, what would have become of their faith? It would have been lost for ever.—But when they were certified of the fact of Christ's resurrection, what became the foundation of all their preaching? That Him whom the Jews had crucified, God had raised up<sup>6</sup>.—And did not it become the foundation of their courage too? Yes, formerly they feared every thing, now they feared nothing.—Then what sort of an article is this? One upon which every thing depends.—“If Christ be not raised, your faith is——? Vain.”—And “ye are yet in——? Your sins’.”—If Christ be raised, what is it a proof that God can do? Raise the dead.—What is it a proof He will do by the dead in Christ? Raise them also.—For what are they to Christ? “Members of his body, of his flesh, and of his bones<sup>7</sup>.”—Can the members be separate from the head? No.—Where He is——? “They must be also.”—On what does this teach us to set our affections? “On things above.”—But what assurance of all this could we have without the resurrection? None.

#### ARTICLE VI.

*He ascended into heaven; and sitteth at the right hand of God the Father Almighty.*

Who is the person here spoken of? Jesus Christ.—How many things do you profess to believe about Him? Two.

<sup>6</sup> Acts ii. 22—24.    <sup>7</sup> 1 Cor. xv. 17.    <sup>8</sup> Eph. v. 30.

1. His ascension into heaven;
2. His sitting down at the right hand of God.

1. What do you mean by ascension? Going up.—Where did He go up from? Earth.—And where to? Heaven.—How many days after his resurrection did this take place? Forty.—Who saw it? The Apostles.—To what place did He bring them that they might see it? To Bethany.—What says St. Luke? “And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven<sup>9</sup>.”—Was it not typically foretold that this should be the case? Yes: the high priest was a type of it when he carried the blood of the sacrifice into the most holy place.—And does not David declare it, and foretel the whole purpose of it? Yes: he says in the sixty-eighth Psalm, concerning Christ, “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.”

In this Article, then, what do we profess to believe? That this promise is actually fulfilled.—Did Christ ascend in his Divine nature? No; for his Divine nature is, and was from all eternity, in heaven and every where. “Do not I fill heaven and earth? saith the Lord<sup>1</sup>.”—Then what is meant when it is said, “He ascended?” That

<sup>9</sup> Luke xxiv. 50, 51.

<sup>1</sup> Jer. xxiii. 24.

his human nature, in which He lived and suffered upon earth, ascended.—And this we have said already actually took place; so that his body, which cannot be in two places at once, is now locally translated into heaven.

2. We come now to consider the importance of the phrase, “He sitteth at the right hand of God.” Are the words literal or figurative? Figurative.—What place does he hold who sits at the right hand of a king? The post of honour and dignity.—Then what is meant by Christ’s sitting at the right hand of God? That He is exalted to the highest possible pitch of majesty and glory, and hath obtained absolute power and dominion over all things, both in heaven and earth.—How does He Himself explain what is here meant? “Hereafter shall ye see the Son of man sitting on the right hand of power<sup>2</sup>”; and, “All power is given unto me in heaven and in earth<sup>3</sup>.”—Now what are the effects of this our Saviour’s exaltation? They are various.—What to Himself? This is his solemn entrance into glory and sovereignty.—And what are the effects to us? That hereby we “know assuredly, that God hath made that same Jesus, who was crucified, both Lord and Christ<sup>4</sup>.”

Why did Christ say to his disciples, “It is expedient for you that I go away?” Because He adds, “If I go not away, the Comforter will not come unto you; but if I depart, I will send him

<sup>2</sup> Matt. xxvi. 64.    <sup>3</sup> Matt. xxviii. 18.    <sup>4</sup> See Acts ii. 36.

unto you<sup>5</sup>.”—Then here we have a further effect of Christ’s ascension. What is Christ gone to prepare for us? A place.—“That where He is —?” “there may we be also<sup>6</sup>.”—And what does He ever live to do? “To make intercession for us<sup>7</sup>.”—And what does St. Paul exhort upon this? “That having such an High Priest, . . . we should come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need<sup>8</sup>.”—And what does St. John say that sinners have? “An advocate with the Father<sup>9</sup>.”—Then when may we come? At any time.—And if we ask, what then? We shall have.

## ARTICLE VII.

*From thence He shall come to judge the quick and the dead.*

When Christ ascended, did not somebody appear and speak to his disciples respecting Him? Yes; the angels.—What is the account given in the first chapter of the Acts? “And while they looked stedfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

<sup>5</sup> John xvi. 7.      <sup>6</sup> John xiv. 3, 4.      <sup>7</sup> Heb. vii. 25.

<sup>8</sup> Heb. iv. 15, 16.

<sup>9</sup> 1 John ii. 1.

1. What will He come to do? To judge the quick and the dead.—What do you mean in general by judgment? Calling men to account, and rewarding them according to their actions.—Is not Christ every way competent to be a judge? Yes.—For how many things does He know? All things.—And what is He in character which a judge should be? Just and righteous.—Have not we forgotten many of our actions? Yes.—But how many does He remember? All.—Can He bring them all to light? Yes.—What does God say about this in the fiftieth Psalm? “These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself; but I will reprove thee, and set before thee the things that thou hast done.”—In what manner shall Christ come? “The Son of man shall come in his glory, and all his holy angels with him.”—When Christ was on earth, how was He treated by men? Despised and rejected?—Will any body be able to despise and reject Him then? No: they must be judged, every man.

2. Now who are the parties to be judged? “The quick and the dead.”—Whom do you mean by the quick? Such as shall actually be alive upon earth when Christ comes.—Whom do you mean by the dead? Those who shall have departed before.—Before Christ who then shall be gathered? “All nations.”—That it may be so, shall not a signal be given? “The trumpet shall sound, and the dead shall be raised.”—What part

of them? Their bodies.—But shall not a change take place in their bodies? Yes: they shall become incorruptible.—“For this corruptible——”? “must put on incorruption.”—“And this mortal ——”? “must put on immortality<sup>1</sup>.”—How long, then, shall they be able to endure whatever in judgment shall be appointed for them? For ever.—Shall the quick die? No.—But what shall they be as well as the rest? Changed in their bodies.—How many individuals of mankind shall be there? All.—What shall the sea do? “Give up the dead that are in it.”—And death and hell? The “dead that are in them<sup>2</sup>.”—Shall not they see one another face to face? Yes.—Will not many rise up against many others to condemn them? Yes: those who have done most with fewest opportunities shall condemn those who have done less with greater.—What does Christ say the men of Nineveh shall do? “Rise up in judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas: and, behold, a greater than Jonas is here<sup>3</sup>.” Whom ought we especially to think of, when we think of those who shall appear at that day? First, of ourselves; and secondly, of those we have lived with.—Perhaps we have been useful and kind to some people, shall they be there? Yes.—What shall they appear as, with respect to us? As witnesses in our favour.—So with what shall we meet them? With joy.—Perhaps we may

<sup>1</sup> 1 Cor. xv. 52, 53.    <sup>2</sup> Rev. xx. 13.    <sup>3</sup> Luke xi. 32.

have done evil to some, seduced or led them into sin, shall they be there? Yes.—As what with respect to us? As witnesses against us.—So how shall we meet them? With terror.

3. And now as to the judgment itself.

What shall we be judged according to? Our works.—Will not the Judge bring all our past sins to light? Yes.—What says St. Paul in the fifth chapter of the second Epistle to the Corinthians about this? “For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”—Shall our thoughts be exposed though we have forgotten them? Yes.—“For the thought of foolishness——”? “is sin<sup>4</sup>.”—And our words? Yes.—For “every idle word that men shall speak ——”? “they shall give an account thereof in the day of judgment<sup>5</sup>.”—And our actions? Yes.—“For God shall bring ——”? “every work into judgment<sup>6</sup>.”

How many chief sorts of sins are there? Two. Sins of commission and sins of omission.—What do you mean by sins of omission? Leaving undone what we ought to have done.—Are not some people’s whole lives a sin of omission? Yes; for they neither love God nor believe the Gospel.—In the account which our Saviour gives of the day of judgment, has He chosen to specify sins of commission or sins of omission? Sins of omission

<sup>4</sup> Prov. xxiv. 9.    <sup>5</sup> Matt. xxii. 36.    <sup>6</sup> Eccles. xii. 14.

only.—Are they sufficient to condemn us? Yes.—For “to him that knoweth to do good, and doeth it not——”? “to him it is sin<sup>7</sup>.”—And who was the servant that was cast into outer darkness? The unprofitable servant, who had hid his lord’s money in the earth.—With what view will Christ estimate all our works at the day of judgment? As being the fruits of love towards Himself, or marks of its absence.—What were the works and the duty which those whom Christ condemned had omitted? Works of love and charity.—Towards whom? Their brethren.—What does Christ say? “I was an hungred, and ye gave me no meat.”—What said they in reply? “When saw we thee an hungred, and gave thee no meat?”—And what does He reply to that? “Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me.”—Then what does want of love to our neighbour prove? Want of love to Christ.—Then can such as are wanting in this love be in any sense called Christians? No.—On the other hand, what does Christ say to those whom He accepts? “I was an hungred, and ye gave me meat.”—And then? “Inasmuch as ye did it unto the least of these my brethren, ye did it unto me.”—Their love to their brethren showed that they loved Christ. So what does He say to them? “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation

<sup>7</sup> James iv. 17.



of the world <sup>8</sup>.”—But can we be rewarded for the proper merit of our works? No.—Are they perfect? No.—What does St. Paul say about his works? “I laboured more abundantly than they all; yet not I, but the grace of God which was with me <sup>9</sup> :” so that glory is due to God. “Nevertheless,” says St. Paul, be not deceived, God is not mocked : for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption : but he that soweth to the Spirit, shall of the Spirit reap life everlasting <sup>1</sup>.”—And with what words does our Lord finish this account, which we have quoted, of the proceedings of the Day of Judgment? “The wicked shall go away into everlasting punishment, but the righteous into life eternal.”—Does any body know when Judgment shall be? “Of that day and hour knoweth no man, but my Father only <sup>2</sup>.”—But because the time is uncertain is the event uncertain? No.—What says St. Peter? “One day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night <sup>3</sup>.”—Then whom must we always be preparing to meet? “Our God.”—What must we

<sup>8</sup> Matt. xxv. 34.      <sup>9</sup> 1 Cor. xv. 10.      <sup>1</sup> Gal. vi. 7, 8.

<sup>2</sup> Matt. xxiv. 36.

<sup>3</sup> 2 Pet. iii. 8—10.

be continually doing by ourselves? Judging and examining ourselves.—And what means must we use, that we enter not into temptation? We must “watch and pray.”—And, says our Saviour, “Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh<sup>4</sup>.” “And what I say unto you, I say unto all, Watch<sup>5</sup>.”

### ARTICLE VIII.

#### *I believe in the Holy Ghost.*

What is the meaning of the word Ghost? Spirit.—And what manner of Spirit is He, whom we are here taught to believe in? A Holy Spirit.—Who is the Holy Ghost? The third person of the ever-blessed Trinity.—Does He take any part in the work of man’s redemption? Yes.—How does St. Paul say that we have access to the Father through Christ? “By one Spirit<sup>6</sup>.”—Could we come to God by Christ without this Spirit? No.

Is He a person distinct from the others? Yes.—But is He not of one substance, power, and eternity with the two other Divine Persons we have spoken of? Yes.—Then He is one with whom? The Father and the Son.—One *what* do you mean? One God.—Is He the Father? No.—Is He the Son? No.—What does the Nicene Creed say about Him? That He “proceedeth from the Father and the Son, and with the Father and the

<sup>4</sup> Matt. xxy. 13.

<sup>5</sup> Mark xiii. 37.

<sup>6</sup> Eph. ii. 18.

Son together is worshipped and glorified.”—What did Peter ask Ananias? “Why hath Satan filled thine heart to lie unto the Holy Ghost?”—In lying to the Holy Ghost, whom does he go on to say that he had lied to? “Thou hast not lied unto men, but unto God.”—How was all Scripture given? “By inspiration of God<sup>7</sup>.”—But how did holy men of old speak and record it? “As they were moved by the Holy Ghost<sup>8</sup>.”—Then who is the Holy Ghost? God.—Is there any creed or confession of Christian faith, in which belief in the Holy Ghost is not professed? No.—Into whose name are we baptized? Into the name of the Father, and of the Son, and of the Holy Ghost.—Did not Christ leave a promise before his departure, that the Holy Ghost should come to supply his place to the Church? Yes; He says, “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.” “He shall glorify me: for he shall receive of mine, and shall show it unto you<sup>1</sup>.”—When was this promise fulfilled? On the day of Pentecost.—What body did the Holy Ghost from thenceforth take charge of? The Church.—And is He in the Church now? Yes.—And will He be in it till the end of time? Yes.—For what purpose? To bring men to believe in Christ, that they may be saved.—Has not God, in the

<sup>7</sup> Acts v. 3.

<sup>8</sup> 2 Pet. i. 21.

<sup>9</sup> 2 Tim. iii. 16.

<sup>1</sup> John xvi. 7. 14.

Gospel, given to men sufficient knowledge of the truth and sufficient reasons for believing it? Yes.—But is this knowledge of their duty and their interest sufficient to bring them actually to do their duty, and to believe with a faith that worketh by love? No.—Why is it not so? Because man is a fallen creature, and we have no power of ourselves to help ourselves.—Then, before any thing can be done for us effectually, what gift must we have? The gift of the Holy Ghost.—Can any man see his sin as he ought to do without the Holy Ghost? No; “when he is come, he will convince the world of sin.”—And of what sin in particular? The sin of unbelief.—Can any man come to Christ without the Holy Ghost? “No man can say that Jesus is the Lord, but by the Holy Ghost<sup>2</sup>.”—Can any man lead a godly life without the Holy Ghost? No.—What are love, and joy, and peace, and every thing lovely and of good report, said to be? The fruits of the Spirit.—Can they come from any other quarter, as from man’s natural good inclinations? No; “that which is born of the flesh is flesh.”—Can they fail to come if we have the Spirit? No; “that which is born of the Spirit is spirit.” “A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit.”—And what does St. Paul say we are not sufficient for? We are not “sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of

<sup>2</sup> 1 Cor. xii. 3.

God<sup>3</sup>." Who enabled the Apostles to work all those miracles, by which the truth was confirmed at first? The Holy Ghost.—Who enabled them to cast away their former fears, and to preach the truth boldly in the face of all men? The Holy Ghost.—Who enables ministers to preach now, and who gives them success? The Holy Ghost.—Who helps us in the act of our prayers? The Holy Ghost: "We know not what things to pray for as we ought, but the Spirit helpeth our infirmities."—If any man have not the Spirit of Christ, what is he? None of his<sup>4</sup>."—Then what shall we need to be continually doing? Praying for the Spirit.—And what is our encouragement to do so? That "God gives his Holy Spirit to them that ask him<sup>5</sup>."

## ARTICLE IX.

*The Holy Catholic Church; the Communion of Saints.*

### 1. The Holy Catholic Church.

When God sent Christ, what did He say He should take out of the world? A people.—What for? His name or glory.—Has He done so? Yes.—What do you call this people? The Church.—Who have we already said presides over this Church? The Holy Ghost.—What is this Church, according to our Article? "The visible Church of Christ is a congregation of

<sup>3</sup> 2 Cor. iii. 5.

<sup>4</sup> Rom. viii. 9.

<sup>5</sup> Luke xi. 13.

faithful men, in the which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."—Is there such a body existing? Yes.—Upon what foundation does the Apostle say it is built? Upon "the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone<sup>6</sup>."—Then who is the Head and Foundation of it? Christ only.—Whom did He appoint to administer the affairs of it, and to bring men into it? The Apostles.—And what promise did He make them? "Lo, I am with you alway, even to the end of the world<sup>7</sup>."—But did they continue to the end of the world? No.—Then was that promise made to them personally? No.—But how? To their office and to those who should succeed them in it.—Did Christ, therefore, take care that they should have successors? Yes; He bade them ordain others, and give them authority to ordain others still.—What are they to do? To bring people to Christ.—Have they done so? Yes.—And what does the Lord do? He adds "to the Church daily such as shall be saved."—You say you believe in this; is it properly an Article of faith? Yes.—You can see that such a Church exists? Yes.—But can you see that it shall survive, and grow, and prosper to the end of time? No.—How, then, do you receive this as truth? Upon the testimony of God's Word.—

<sup>6</sup> Eph. ii. 20.

<sup>7</sup> Matt. xxviii. 20.

And to receive a thing upon the testimony of God's Word is to receive it how? By faith.—Does the Church stand by natural power? No.—What have many individual Churches done? Fallen.—And what does God threaten against corrupt Churches? “I will remove thy candlestick<sup>8</sup>.”—And has not this happened? Yes.

2. Is there not a character given of this Church? Yes.—What is said about it at first? That it is “holy.”—Who is the author of it? God; and whatever comes from Him must be like Him.—Has not He a holy end in view in gathering it together? Yes.—What is it? To make “us meet to be partakers of the inheritance of the saints in light<sup>9</sup>”; and, further, to “show the exceeding riches of his grace in his kindness toward us through Christ Jesus<sup>10</sup>.”—What sort of means are those used for the perfecting of the saints in it, as prayer, &c.? They are all holy.—But is it not holy with respect to its members? Yes; there are multitudes of holy people in it, and the whole is denominated from the better part.—But does not Christ Himself declare that its members are not all of one sort? Yes; He says, it is like unto a net . . . “which gathered of every kind<sup>1</sup>”; but He adds, that when it is drawn to shore, . . . “they gathered the good into vessels, and cast the bad away;” and so it shall be eventually with the Church.—What is it further

<sup>8</sup> Rev. ii. 5.

<sup>10</sup> Eph. ii. 7.

<sup>9</sup> Col. i. 12.

<sup>1</sup> Matt. xiii. 47.

likened to? A field in which were wheat and tares growing together.—Who are the wheat? The children of the kingdom.—And who the tares? The children of the wicked one.—But are they to grow together for ever? No; only till the harvest; and then the tares shall be gathered together to be burnt, and the wheat gathered into the barn.—When this separation shall have taken place, what sort of a Church will it be, in the words of St. Paul? “A glorious Church, not having spot, or wrinkle, or any such thing, but holy and without blemish<sup>2</sup>.”

3. By what other name is this holy Church designated? It is called a *Catholic* Church.—What is the meaning of Catholic? Universal.—Then is this Church like the Jewish Church? No; it is not confined to one people, but opens its arms to all.—What were the first words ever spoken to a Gentile congregation? “Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted of Him<sup>3</sup>.”—Quote me some other texts to show that Christ’s Church is to gather persons from all nations. “And I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession<sup>4</sup>.” “Go ye into all the world, and preach the Gospel to every creature<sup>5</sup>.” “Thou hast

<sup>2</sup> Eph. v. 27.

<sup>4</sup> Ps. ii. 8.

<sup>3</sup> Acts x. 34.

<sup>5</sup> Mark xvi. 15.



redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation \*."

We come now to the next part of the Article—  
The Communion of Saints.

Who are saints? Holy persons.—What is communion? Fellowship, or the being partakers in common of the same good things.

And first of the saints. A saint is one sanctified or made holy, separated from sin and sinful uses, and devoted to God; and that not in word but in deed: one who has the principle of holiness infused and abiding, and shown in acts of a holy life. How many cities or households do such belong to? They are fellow-citizens of one city, and members of the one household of God<sup>7</sup>.—Whom are they all built on? On Christ.—And what are they all framed into? One temple.—And of whom are they all the habitation? They are "the habitation of God through the Spirit."—With whom have they communion? With the Father, the Son, and the Holy Ghost.—And with whom besides? With one another.—How have they fellowship with the Father, the Son, and the Holy Ghost? They have God for their portion, and all things are ordered by Him with reference to them; they are members of the body of Christ; and the Spirit walks in them and dwells in them.—And how have they fellowship with one

\* Rev. v. 9.

<sup>7</sup> See Eph. ii. 19.

another? They have an external fellowship in the word and sacraments with all the members of the visible Church; and besides this they have an intimate union with the Saints on earth as being all living members of Christ.—Is this union dissolved by death? No: for as all live in Christ, so have they fellowship with all who have departed in his faith and fear, and now live with Him in the presence of the Father.

Why do you include this and the following Articles under the head of belief in the Holy Ghost? Because the Holy Ghost is the immediate agent in directing the affairs of the Church, now that Christ is ascended into heaven.—What, then, does belief in the Holy Ghost imply? Belief in the holy Catholic Church, and all its privileges; present, as the communion of saints, and the forgiveness of sins; and to come, as the resurrection of the body, and the life everlasting.

## ARTICLE X.

### *The forgiveness of sins.*

What is sin? The transgression of the law.—What does it entail upon the transgressor? The obligation to suffer punishment.—What is the particular punishment threatened? “The wages of sin is death,” or eternal punishment.—Has God done any thing to deliver us from this? He gave his only-begotten Son to be “wounded for our transgressions and bruised for our iniquities.”

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—Did the Son consent to be given? Yes.—What does He say He gave his life to be? “A Ransom for many.”—Then what is made for our sins if we belong to Christ? A full, perfect, and sufficient sacrifice, oblation, and satisfaction; and He has promised that “whosoever believeth in Him should not perish, but have everlasting life<sup>8</sup>.”—Whereby does God admit us first to these privileges? By the sacrament of Baptism.—But suppose we sin, what must we do? Repent.—What does St. Paul say he testified both to Jews and Gentiles? “Repentance towards God, and faith towards our Lord Jesus Christ.”—How does St. Paul conclude his sermon at Antioch? “Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses<sup>9</sup>.”

## ARTICLE XI.

### *The resurrection of the body.*

When man sinned, did he become a sinner in his soul only, or in his body also? In his body as well as in his soul.—What does St. Paul say about fornication? He that committeth fornication sinneth against his own body.—And if he do so, what does he defile? The temple of God. “What! know ye not that your body is the

<sup>8</sup> John iii. 15.

<sup>9</sup> Acts xiii. 38, 39.

temple of the Holy Ghost which is in you, and which ye have of God?"—And, therefore, what are we to do? "Glorify God in our body, and in our spirit, which are God's<sup>10</sup>."—Then if the body has sinned, what must it do? Suffer the wages of sin together with the soul. Therefore "it is appointed unto all men once to die<sup>1</sup>."—What are the bodies of all men now, save those that are alive upon earth? Dead.—But are they to remain dead? No.—When the trumpet shall sound, what shall become of the bodies of the dead? They shall be reunited with their souls.—And what shall body and soul become? Perfect man.—What shall be revived? The same flesh that lived before.—But shall not some change pass upon it? Yes; it shall be made capable of living for ever.—Shall this resurrection of the body be universal? Yes. "The sea shall give up the dead that are in it, and death and hell the dead that are in them<sup>2</sup>," that they may be judged every man.—What shall all the just be raised to? A resurrection of life.—And all the unjust? To "a resurrection of damnation."

## ARTICLE XII.

### *The life everlasting.*

What is the last article? The life everlasting.—Shall the wicked have life in any sense of the

<sup>10</sup> 1 Cor. vi. 19, 20.

<sup>1</sup> Heb. ix. 27.

<sup>2</sup> See Rev. xx. 13.

word? Yes; they shall exist for ever in the place appointed for them; for it is said, "These shall go away into everlasting punishment<sup>3</sup>."—Can there be any hope for those who are brought to this? No.—Whom will they have been banished from? From God.—Can there be any good where God is not? No.—And what says Christ in passing sentence upon the wicked? "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels<sup>4</sup>."—And what does He say in pronouncing sentence upon the righteous? "Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world<sup>5</sup>."—What shall they be freed from? All possibility of sin and sorrow.—And what shall they be brought to? All fulness of joy.—And how long shall they keep their happiness? For evermore.—It is said of the righteous that they shall come to life eternal; have we any description of this life, or can we have it here? No.—But what does St. John say in general. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—And what does he add concerning those who believe this? "Every man that hath this hope in him purifieth himself, even as He is pure<sup>6</sup>."—In the fifteenth chapter of the first Epistle to the Corinthians, what inference

<sup>3</sup> Matt. xxv. 46.

<sup>5</sup> Matt. xxv. 34.

<sup>4</sup> Matt. xxv. 41.

<sup>6</sup> 1 John iii. 2, 3.

does St. Paul draw from the whole subject? "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

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## THE COMMANDMENTS.

How many commandments are there? Ten.—Which be they? The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

### THE FIRST COMMANDMENT.

*Thou shalt have none other gods but me.*

Where is the giving of the commandments recorded? In the twentieth chapter of Exodus.—Did God deliver them to the people by Moses or by his own mouth? By his own mouth.—Where from? Mount Sinai.—And in what manner? With great terrors.—Did He utter the commandments at once, or did He prefix any preface to them? He introduced them by a preface, "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage."—What then does he deliver first? A doctrine.—Does He draw any inference from it? Yes.—

What is the inference ? “Thou shalt have none other gods but me,” and so on to the end.

What had He shown to Israel before He commanded any thing ? Great kindness.—In what state had He found them in Egypt ? In a state of bondage and wretchedness.—Did He let them abide in it ? No ; He brought them out of it.—And then what did He bid them do ? Serve Him.—Is this the ordinary way with God ? Yes.—To whom did He give the first commandment ? To Adam.—To what effect was it ? That he should not eat of the fruit of a particular tree.—What was the intention of the commandment ? To try him ; whether he would have the Lord for his God or not.—What had He done for Adam before He put him upon his trial ? Given him all things richly to enjoy.—Where did He place him ? In Paradise.—Did he lack any thing there ? No.—Then what had he every reason to do by God ? To believe Him, to love Him, and to give himself wholly to Him.—Does He proceed in the same way with Christians ? Yes : “While we were yet enemies Christ died for us.”—And what has God commanded ? That repentance and remission of sins should be preached in his name to all people.—And then what does He bid us do ? Repent, and bring forth fruits meet for repentance. Showing his kindness to us first, and then requiring our obedience.—Are we naturally disposed to obedience ? No.—What is the carnal mind ? “Enmity against God.”—But how does God overcome evil in us ? With good.—Does not

the prophet Hosea state, in God's words, what is his method of drawing us to Himself? "I drew them with cords of a man, with bands of love."—What are cords of a man? Those methods by which a man ought to be persuaded, and may reasonably be expected to be persuaded.—And what are they? Bands of love.—What does St. John say in conformity with this? "We love Him because He first loved us."—Then what is the right root of obedience? Faith, by which we understand and perceive God's goodness, and which works by producing love, and the acts of love.

And, now, what is the inference to be drawn from this? "Thou shalt have none other gods but me."—What does our Saviour say this is? The first and great commandment.—Is it delivered in a positive, or a negative, form? A negative form.—As how? "Thou shalt have *none other* gods but me."—But is there not a positive command implied? Yes.—Then how many things are commanded us? Two; to have the Lord for our God, and to have no other.—In what king's reign did Israel cast off the worship of Jehovah altogether? In Ahab's.—And whom did they take to be their god, in his place? Baal.—Then in how many ways did they break the commandment? In both ways.—But did not God by his prophet Elijah, turn their hearts back again? Yes; Elijah came and said unto all the people, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then



follow him.”—Could they follow both? No.—For what says our Saviour? “No man can serve two masters: ye cannot serve God and Mammon.”—So what did He give them? Their choice.—And which was to be taken as God? He who should prove himself to be so, by sending fire from heaven to consume the sacrifice which the priest should offer to Baal, or else which Elijah should offer to Jehovah. “And the God which answereth by fire,” says Elijah, “let him be God.”—Did the people see the reasonableness of this? Yes: “And all the people said, It is well spoken.”—Did the fire come for the priests? No.—Did it come for Elijah? Yes. Then all the people shouted and said, “The Lord, He is the God; the Lord, He is the God.”—Then what part of the commandment did they fulfil? The positive, taking the Lord for their God.—But did it not behove them to fulfil the other part? Yes.—And how did they fulfil it? They took the prophets of Baal, and slew every one of them; so they destroyed Baal out of Israel.—What happened upon this? God sent them abundance of rain immediately, whereas they had been punished with drought before for three years and six months<sup>7</sup>.—So when they took Jehovah for their God, and renounced his enemies, He took them for his people, and all was well.

But may we not break this commandment without worshipping idols? Yes.—What does St.

<sup>7</sup> See 1 Kings xviii.

Paul say of covetousness? That it is idolatry.—Is not this true of every thing that would supplant God in our thoughts? Yes.—God says, “My son, give me ——”? “thine heart.”—And, “Thou shalt love the Lord thy God ——”? “with all thine heart.”—Then, if you love any thing better, you break this commandment. What says our Lord? “He that loveth father or mother more than Me, is not worthy of Me.”—And who else does He say is not worthy of Him? He that “taketh not up his cross and followeth Me,”—What does taking up the cross mean? Denying ourselves.—And renouncing what? The world.—What does St. John exhort about this? “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him<sup>8</sup>.”—And our Saviour says, “What shall it profit a man ——”? “if he gain the whole world, and lose his own soul?”—Then what should be the chief business of our life? To serve and obey God.—What says Solomon? “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man<sup>9</sup>.”

## THE SECOND COMMANDMENT.

*Thou shalt not make to thyself any graven image, nor the likeness of any thing which is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor*

<sup>8</sup> 1 John ii. 15.<sup>9</sup> Eccles. xii. 13.

*worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me ; and show mercy unto thousands in them that love Me, and keep my commandments.*

Is there any thing here besides a commandment ? Yes : there are reasons added for keeping it.

Let us speak first of the commandment, and then of the reasons.

1. Who was the king of Israel of whom it is said so often, that he made Israel to sin ? Jeroboam, the son of Nebat.—Did he make them to sin by teaching them to refuse Jehovah as their God ? No.—Or by tempting them to put another god in his place ? No.—What did he do then ? He corrupted the true worship, and dishonoured God by making an image of Him.—From what place was it his policy to keep the people away after they had revolted from Rehoboam ? From Jerusalem.—For what purpose were they in the habit of going there ? To worship at the temple.—So what did he do ? He made two calves.—And where did he place them ? One at Bethel, and the other at Dan, the two extremities of his kingdom.—What did he say to the people about them ? “Behold thy gods, O Israel, which brought thee up out of the land of Egypt.”—Did he mean that the calf really was Jehovah ? No.—But that it would serve for what ? For a similitude of Him, and that they might as well

worship Him under that similitude as in any other way.—Then what did he liken his Maker to? “A calf that eateth hay.”—Was this likely to exalt or degrade the people’s views of Him? Greatly to degrade them. And in this way he sinned, and made the people do the same, though he did not commit idolatry in the grossest sense.—Now what does the commandment say against this? Thou shalt not make to thyself any graven image, nor the likeness of any thing, to bow down to or to worship it.—May not you make an image then? Yes; you may make an image.—But not for what? To worship it.—But may not you worship God under the likeness of it? No.—What says Isaiah? “To whom then will ye liken God<sup>10</sup>?”—And Jeremiah? “Do not I fill heaven and earth, saith the Lord<sup>1</sup>.” And He is invisible, and no likeness can be made of Him.—What does Christ tell the woman of Samaria that God is? A Spirit.—And how does He say He must be worshipped? “In spirit and in truth.” That is, with the heart, and affections, and understanding, in faith and love.

You go to church to worship God; have you nothing else to do but to keep your heart with all diligence? Yes: we must take heed to our outward deportment.—What does Solomon bid you keep, when you go into the house of God? “Keep thy foot<sup>2</sup>,” he says.—Does that mean your inward mind? No; my outward behaviour.—Then it is

<sup>10</sup> Isa. xl. 18.<sup>1</sup> Jer. xxii. 24.<sup>2</sup> Eccles. v. 1.

fit to join in all such outward forms and ceremonies as the Church has prescribed for expressing reverence. But if you join in the responses with your lips, while your thoughts are otherwise employed, can you be said to be praying? No.—What ought we to do in the congregation? “Lift up our hearts unto the Lord.”—And whom does our Saviour call *true* worshippers? Those that worship Him in spirit and in truth.

2. And now for the reasons. What does God call Himself? A jealous God.—What is meant by that expression? That He will not part with his peculiar glory or peculiar rights to another.—What does the Scripture say jealousy is? “The rage of a man<sup>3</sup>.” That which makes him angry in a peculiar manner.—What is said in this commandment of the way in which God expresses his great anger? That He visiteth “the sins of the fathers upon the children, unto the third and fourth generation.”—Does this mean that the son shall be punished everlastingly for the father’s faults? No.—What prophet explains this to us? Ezekiel.—What proverb had they in Israel in his time? “The fathers have eaten sour grapes, and the children’s teeth are set on edge<sup>4</sup>.”—Was it a sound proverb? No: “The soul that sinneth it shall die.”—But do not families in this world often suffer for the faults of their ancestors? Yes; as the family of the spendthrift, the

<sup>3</sup> Prov. vi. 34.

<sup>4</sup> Ezek. xviii. 2.

drunkard, and others like them.—But may they not also suffer judicially? Yes.—May not God punish a man if He pleases, by punishing his posterity: and does He not often do so? Yes.—But would not He much rather do the contrary? Yes.—Are not families often benefited by the virtues of their ancestors: and does not God often reward good people by blessing their posterity? Yes.—What is said in the commandment about this? He sheweth “mercy unto thousands in them that love Him and keep his commandments.”

## THE THIRD COMMANDMENT.

*Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*

What do these words contain? A prohibition, and a threatening against such as do not attend to it.—What is the prohibition? “Thou shalt not take the name of the Lord thy God in vain.”—What is meant by the “name of God” in this place? Any expression by which we commonly designate Him.—May we not use these expressions on some occasions? Yes; we may call upon his name in prayer, and make mention of it if we do it with an intent to glorify Him, even in our ordinary discourse.—May we swear by his name? Yes.—What says our Article? “As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ

and James his Apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth."—In a court of justice, what does the person who administers the oath to you, say? "You shall speak the truth, the whole truth, and nothing but the truth, so help you God."—How do you testify your assent and determination to pledge yourself in this manner? By kissing the Book of the Gospels, which he puts into my hands.—In whose presence do you do this? In God's.—And what does the taking of the oath bring you to consider? That God is present; that I am speaking and pledging myself to Him.—If you speak truly, what is your oath? A prayer or act of worship.—And if you speak falsely, what then? A calling upon God to punish me.—And how many sins will you have committed? Two: first telling the lie, and then calling upon God to witness it.—If you speak the truth, what have you done to your neighbour by taking the oath? Given the best confirmation of my words that I can give.—And is it a stronger confirmation than a simple affirmation would be accounted? Yes; for it is written, "An oath for confirmation is an end of all strife<sup>s</sup>." Many a man may be tempted to say a false thing, who could not be tempted to swear to it.—If people get a habit of swearing unnecessarily,

<sup>s</sup> Heb. vi. 16.

does not this bring oaths into contempt? Yes.—But supposing people do not swear, may they use the name of God as they like? No.—What does all needless familiarity with it show? A contempt of Him.—And how does the commandment say God will regard the offender? “He will not hold him guiltless.”—What do you mean by not holding him guiltless? That He will hold him very guilty.—What are the words of our Lord Jesus Christ about this? Our Lord says: “Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil<sup>6</sup>.”—What says St. James? “But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation<sup>7</sup>.”

Men generally expect some present pleasure or profit from sin, and so they are tempted to commit it; but what pleasure or benefit is there in swearing, to tempt any man? None, unless it be the pleasure of glorying in our shame, and

<sup>6</sup> Matt. v. 33—37.

<sup>7</sup> James v. 12.



showing that we are not afraid to set God at defiance.—Do honest people believe a man any the more because he is ready to swear to every thing he says ? No ; rather the less, because his habit shows that he has not the fear of God before his eyes.—What does the commandment require of us in general ? To treat God in all our discourse with the utmost reverence, and to stand in continual awe of Him.

#### THE FOURTH COMMANDMENT.

*Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.*

How will God have us get our bread in this world, and provide for our families ? By toil and industry : “ In the sweat of thy face thou shalt eat bread<sup>s</sup>. ”—And is it not our duty thus to labour for ourselves and our households ? Yes.—And can we be Christians if we do not do it ? No : “ For

<sup>s</sup> Gen. iii. 19.

if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel<sup>9</sup>."—But may we do this any day? No: "Six days shalt thou labour, and do all that thou hast to do."—But what is the seventh day? The Sabbath. To whom does it belong? To God.—And, therefore, what must we abstain from on that day? From labour.—But may we spend the time in idleness? No; but in labour of a higher kind. We must keep it holy; that is, set it apart for holy uses, and employ it in holy services; in the direct worship and seeking of God.—For whose advantage did God command this? For ours: "The Sabbath was made for man, and not man for the Sabbath."—If there were no Sabbath, what would man naturally give his heart to? The world, and the things that are in the world.—But, by the Sabbath, what are we taught to look to? Another world.—And what to seek? A "city which hath foundations, whose builder and maker is God"<sup>10</sup>."—And in proportion as we seek God on his day, what shall we be likely to do by Him on the other days? To set the Lord always before us: and though we spend the chief of our time in worldly matters, to do every thing in them to the glory of God.—So what are the best Sabbath-keepers likely to be? The best men.

Does God make us responsible for the observance of the Sabbath by any others as well as by

<sup>9</sup> 1 Tim. v. 8.

<sup>10</sup> Heb. xi. 10.

ourselves? Yes: by all who are under our influence, and as far as that influence extends.—Who, then, are the first of these? Our children: “Thou and thy son, and thy daughter.”—For what does the Scripture say to parents? “Ye fathers, bring up your children in the nurture and admonition of the Lord.”—But can you do that without teaching them to sanctify the Sabbath-day? No.—Why did God so much commend Abraham? Because, says He, “I know him, that he will command his children and his household after him<sup>1</sup>.”—Then what must you do by your children? Command them to do what is right, and make them obey you.—But how does the expression run? “Thou, and thy son, and thy daughter.”—What does this mean? That you must not only command them what is right, but be fellow-workers with them in doing it. For instance, not only send them to church, but go yourself, and take them with you. For whom are you responsible next in this matter? Our servants.—You must do by them as you do by your children. For what is said in Holy Scripture to masters? “Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven<sup>2</sup>.”—But have you done your best for them if you have not led them to sanctify the Sabbath? No.—Then how must you order your households on that day? So as to give ample opportunity to our servants to attend on Christian

<sup>1</sup> Gen. xviii. 19.

<sup>2</sup> Col. iv. 1.

ordinances.—But suppose they be unwilling, will this that has been explained be enough? No: you must put them on their obedience, and command them as Abraham did. If you do not, you neither fear God nor love them.—Is there not another person mentioned, over whom you must exercise your influence? “The stranger that is within thy gates.”—If he is in your family, what ought he in reason to do while he abides there? Conform to the rules of the family; and I must call upon him to do it.—If he will not obey, what then? I must take care not to entertain strangers of this kind on the Lord’s day any more.—Is there not often a great deal of evil done in families by strangers coming into them on the Lord’s day? Yes; for they occupy the time and thoughts which ought to be given to God.

What is the reason given for keeping the seventh day holy? “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.”—Is it the seventh day of the week that we keep holy now? No; the first.—Why? Because Christ rose from the dead on that day; and this is more to us than any thing else in all the world. So that we may say of it with the Psalmist, “This is the day which the Lord hath made; we will rejoice and be glad in it<sup>3</sup>.”—And what do we call it? The Lord’s day.

<sup>3</sup> Ps. cxviii. 24.

## THE FIFTH COMMANDMENT.

*Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*

How many things are here delivered to us? Two: a commandment and a promise.—Let us take, first, the commandment; what is it? “Honour thy father and thy mother.”—So now we are come to our duty towards our neighbour. For whose sake, ultimately, is our duty to our neighbour to be done? For God’s sake, to whom all obedience is ultimately due.—Why do you suppose He begins with parents? Because they stand over us in God’s place.—When we come into the world, are we capable of knowing any thing about God? No.—But through whose hands do God’s blessings come to us? Through our parents’.—We know how we are indebted to them, before we can know how we are indebted to God, and therefore they are the first whom we ought to obey for God’s sake. Is a bad child ever likely to become a good Christian? No.—What is the first and great commandment? “Thou shalt love the Lord thy God with all thine heart, and serve Him with all thy strength.”—But if it is the first in obligation, is it the one that we can explicitly observe first in order of time? No; we learn first to obey our parents. What is the first proverb of Solomon? “The fear of the Lord

is the beginning of knowledge.”—And what is the second? “My son, hear the instruction of thy father, and forsake not the law of thy mother.”—And if we obey our parents whom we have seen, what shall we thence learn to do? Obey God, whom we have not seen.—But shall we learn it otherwise? No.—Is not this commandment wont to be extended to teach us to obey others besides our parents? Yes; those who in any way stand in the place of our parents, as the king, teachers, spiritual pastors and masters, and the like.—What is it said we must do by our parents? Honour them.—What does this mean? To obey their pious precepts, to study their comfort, to love them, to provide for them when they become incapable of providing for themselves, to respect their feelings and their comfort, and to the utmost of our power to please them well in all lawful things.—Who has set us the best example of this? Jesus Christ.—What is the account given of the first thirty years of his life? That He went down to Nazareth, and was subject to his parents<sup>4</sup>.—What did He do to the same effect when He hung upon the cross? “When Jesus therefore saw his mother, and the disciple standing by, whom He loved, He saith unto his mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home<sup>5</sup>.”

And, now, what is promised to all such as do

<sup>4</sup> Luke ii. 51.

<sup>5</sup> John xix. 26, 27.

likewise? Long life.—What says St Paul about it? “Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth<sup>6</sup>.”—Is it not wont to prove so? Yes: first, by God’s special promise; and next, in the natural course of things. What is the first thing that self-willed man should learn? Obedience.—They who obey their parents will be broken of their self-will; will have learnt many good habits, and have been warned against many evil ones; and “godliness is profitable unto all things, having promise of the life that now is, and of that which is to come<sup>7</sup>.”

#### THE SIXTH COMMANDMENT.

*Thou shalt do no murder.*

What is murder? The slaying any one maliciously or without lawful warrant.—Is it possible that lawful warrant can be given to one man to slay another. Yes.—Give an instance. When a man shall have been found guilty upon sufficient evidence of committing any crime of which God hath declared that he ought to be put to death for it.—Do you know of any declaration which God has made to this effect? “Whoso sheddeth man’s blood,” He says, “by man shall

<sup>6</sup> Eph. vi. 1—3.

<sup>7</sup> 1 Tim. iv. 8.

his blood be shed.”—And what reason does He give? “For in the image of God made He man<sup>8</sup>.”—Is this part of the Levitical or Mosaic law? No: it was given to Noah before that law was in force; and so was binding upon all men from that time, and will be so to the end of the world.—Then is the magistrate a murderer who condemns such an one to death? No.—Or the executioner? No; they both have lawful authority, and are doing a lawful and necessary action.—Who was the first murderer? Cain.—Whom did he slay? His brother Abel.—And how did he regard his brother in his heart before he slew him? With envy and hatred.—“And wherefore slew he him? “Because his own works were evil, and his brother’s righteous<sup>9</sup>.”—How soon did the murderous principle begin to act in Cain? As soon as he began to envy and hate his brother.—And suppose he had been prevented from slaying him, would he not nevertheless have been a murderer in heart? Yes; for St. John says again, “He that hateth his brother is a murderer.”—What does our Saviour say in his sermon on the mount on this commandment? “Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother,

<sup>8</sup> Gen. ix. 6.

<sup>9</sup> 1 John iii. 12.



Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire <sup>10</sup>.”—Then does our Saviour satisfy Himself with forbidding actual murder? No; He forbids all approaches to it.—How many approaches to it does He mention? Three : rash anger ; saying to your brother, Raca ; and calling him, Thou fool.—And what are these three things threatened with? Three several degrees of punishment.—Is anger in all cases unlawful? No.—What says St. Paul? “ Be ye angry and sin not ; let not the sun go down upon your wrath, neither give place to the devil <sup>1</sup>.”—When does sinful anger begin? When it is without cause.—What is said of him who is guilty in this manner? He is in danger of the judgment, or of one degree of punishment.—What is the next thing forbidden? Saying to your brother, Raca.—What does this mean? Giving him contemptuous names.—Is it supposed that these names imply any charge against him of wilful sin? No.—But if they only irritate and provoke him, and are intended for that purpose, what do they nevertheless show? Malice.—Then this, as it is a greater crime than the other, is worthy of greater punishment. What is said about it? He that saith to his brother, Raca, is in danger of the council.—What is the next thing forbidden? Calling him, “ Thou fool.”—What does fool mean in Scripture? Wicked man.—Then saying to your brother,

<sup>10</sup> Matt. v. 21, 22.

<sup>1</sup> Eph. iv. 26.

“Thou fool,” is doing what? Traducing his moral character.—Is not this worse than either of the former? Yes.—And implies more what? More malice, and therefore is worthy of still heavier punishment.—What is said about it? “Whosoever shall say, Thou fool, is in danger of hell fire.”—Then what does this teach us all? To keep our hearts with all diligence.—How soon must we resist evil in ourselves? The moment we perceive it begin to stir within us.—And suppose we are of an irascible angry temper, what must we do? Watch and pray against it before the occasions arise.—What says the Apostle to the Ephesians? “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you<sup>2</sup>.”—What is the best habit that we can cultivate with respect to our neighbours in order to prevent our being provoked by them? The studying, as we have opportunity, to do good unto all men.—Then what must we put on above all things? Charity.—Would not this prevent all mischief? Yes. For he that loveth another hath fulfilled the law; having this principle in him, he could not kill or do any injurious act whatever.—What does St. John exhort upon this? “Beloved, let us love one another, for love is of God, and every one that loveth is born

<sup>2</sup> Eph. iv. 31, 32.

of God, and knoweth God. He that loveth not, knoweth not God, for God is love<sup>3</sup>.”

THE SEVENTH COMMANDMENT.

*Thou shalt not commit adultery.*

What says our Saviour on this commandment, in his Sermon on the Mount?

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery : but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it off from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell<sup>4</sup>.”

There is no need to describe the class of crimes here condemned, but it is necessary that we should remember that they are a great deal too common, and are, indeed, gross sins, and make God very angry ; and that He has punished them, and will punish them again with great severity.

Do not the Scriptures abundantly prove this ? Yes.—What says St. Paul to the Corinthians about it ? “Neither commit fornication, as some

<sup>3</sup> 1 John iv. 7, 8.

<sup>4</sup> Matt. v. 27—30.

of them committed, and fell in one day three and twenty thousand<sup>5</sup>.”—And are not these habits always sure to prove a man’s ruin? Yes.—Then what must we do? “Wash our hearts from wickedness, that we may be saved<sup>6</sup> ;” and remember that “the thought of foolishness is sin<sup>7</sup>.” What, then, must we do by ensnaring company? Flee from it; knowing that “evil communications corrupt good manners<sup>8</sup>.”—Suppose such things as ensnare us are very dear to us, what are they compared to by our Lord? To a right hand or a right eye that offends us.—And what is to be done with them? Cut off and cast away at once.—For if we keep them, where will they bring us to? Hell.—Is the loving any thing sinful very dearly, an excuse for keeping it? No; but the best possible reason for parting with it at once.—For in whose place does it put itself? In God’s.—And while we keep it, how much holy obedience can we give to God? None at all.—Was there not a man tempted to sin by his mistress? Yes, Joseph.—What did he say to her? “How can I do this great wickedness, and sin against God?”—And what did he refuse to do for her? Hearken to her, or be with her. So he was kept from sin.—Is there any other way of escaping it? No; the only safety in such a case is by flight, and by never suffering ourselves to debate the matter at all, since we know beforehand what is our duty.

<sup>5</sup> 1 Cor. x. 8.<sup>7</sup> Prov. xxiv. 9.<sup>6</sup> Jer. iv. 14.<sup>8</sup> 1 Cor. xv. 33.

## THE EIGHTH COMMANDMENT.

*Thou shalt not steal.*

What is stealing? Possessing ourselves unlawfully of our neighbour's property, either by force or fraud.—Is not there a great deal of stealing going on in the world, which does not ordinarily go by that name? Yes.—Suppose a tradesman exacts payment from you for a good article, when he knows it to be adulterated and base, and not worth the money, what is he? A thief and robber.—Suppose he uses false weights and measures? The sin is the same.—What is said of this in Leviticus? “Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have.”—Suppose any of your possessions are got by lying or misrepresentations, what may be said of them? That they are stolen.—Who else may be called thieves and robbers? Those who do not pay their just debts.—And does not the same hold good of those who contract debts which they have no prospect of paying, and of those who defer to pay longer than is necessary, and of those who keep back the labourer's wages. Yes.—Tell me what St. James says about that. “Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth :

<sup>9</sup> Lev. xix. 35, 36.

and the cries of them which have reaped are entered into the ears of the Lord of sabaoth<sup>1</sup>." Suppose people waste their patrimony in extravagant living, what are they likely to become? Thieves and robbers: for even if they pay their debts now, they cannot do it long.—But are they not dishonest already? Yes.—For whom do they defraud? God and the poor.—For what are they? Stewards of the manifold grace of God.—And what is required of a steward? That a man be found faithful.—And for whom do they hold their goods in trust? For the poor; whom they cannot help, as they should do, while they are spending all upon themselves.—Whether, then, you are called upon for alms or for payment, "say not unto thy neighbour, Go, and come again, and tomorrow I will give: when thou hast it by thee<sup>2</sup>." And remember the exhortation of St. Paul: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another<sup>3</sup>."

## THE NINTH COMMANDMENT.

*Thou shalt not bear false witness against thy neighbour.*

What does Solomon say about a good name?  
 "It is rather to be chosen than great riches<sup>4</sup>."

<sup>1</sup> James v. 4.<sup>2</sup> Prov. iii. 28.<sup>3</sup> Rom. xiii. 7, 8.<sup>4</sup> Prov. xxii. 1.

It helps a man more than riches can, procuring for him the respect of his neighbours, and giving him, consequently, an influence over them, which without it he could not possess. Whoso robs him of it, therefore, robs him of his power of doing good.

By what direct means may a man rob his neighbour in this respect? By speaking falsehood of him as a witness in a court of justice, which involves also the sin of perjury.—But is there not, besides, another and a far more common way, and one which perhaps is hardly less mischievous? Yes; the practice of slandering our neighbour, and uttering lies against him, whether carelessly or maliciously.—He who does this carelessly, is like one who unwittingly casts about firebrands and death. He who does it maliciously, we have learnt already, from our exposition of the sixth commandment, is but one step removed from a murderer. Can a man commit slander without being discovered? No; for “the eyes of the Lord are in every place, beholding the evil and the good<sup>5</sup> ;” and “there is not a word in my tongue, but Thou, O Lord, knowest it altogether<sup>6</sup> ;” and “for every idle word that men shall speak, they shall give account thereof in the day of judgment<sup>7</sup> .”—What is said about the slanderer’s tongue in the sixty-fourth Psalm? “Their own tongues shall make them fall.”—And again in the fiftieth Psalm? “Thou satest and

<sup>5</sup> Prov. xv. 3.    <sup>6</sup> Ps. cxxxix. 4.    <sup>7</sup> Matt. xii. 36.

spakest against thy brother, yea, and hast slandered thine own mother's son . . . but I will reprove thee, and set before thee the things which thou hast done."

We must not therefore be tattlers, and busy-bodies in other men's matters. "In the multitude of words (especially where we talk of our neighbours behind their backs) there wanteth not sin<sup>8</sup>."—What should those do who are conscious of being prone to this? Pray daily, "Keep thou the door of our lips."—And what should we do if we perceive a person to be prone to it? Keep them at a distance as much as possible. For, says Solomon, "where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth<sup>9</sup>."—Although there is so much slander in the world, is it ordinarily the fact that as much evil arises out of it as might have been feared and looked for? No; where men are known and have earned a good character for themselves by a long course of consistent behaviour, they are not easily despoiled of it by a few slanderous imputations. And if others are known as slanderers, they are wont to be little heeded.—And besides this, what is it said God preserveth? "The souls of his saints<sup>1</sup>."—And are not their characters as much under the protection of his special providence, as any thing else belonging to them? Yes.—Do not you remember an eminent saint of God, who suffered under

<sup>8</sup> Prov. xi. 19.    <sup>9</sup> Prov. xxvi. 20.    <sup>1</sup> Ps. xcvi. 10.



slander and false accusation for many years, without any power of proving his innocence? Yes, Joseph.—Was it proved at last? Yes.—By any act of Joseph's? No; but by the special providence of God.—And when Joseph's innocence was proved, were not the falsehood and slanders of his accusers proved also? Yes.—What does St. Paul say his rejoicing was? "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world<sup>2</sup>."—Let God's people see to this, and let all who give their tongues too much licence, consider it well, that while "the lip of truth shall be established for ever: a lying tongue is but for a moment<sup>3</sup>."

#### THE TENTH COMMANDMENT.

*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.*

To what in man is this commandment especially addressed? To the heart.—Can any man regulate his actions properly, if his heart is not right with God? No.—What says Christ to the Pharisees? "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the

<sup>2</sup> 2 Cor. i. 12.

<sup>3</sup> Prov. xii. 19.

cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also<sup>4</sup>."

What is this commandment a guard upon? All the rest. You shall not covet any thing that is your neighbour's.—Not only, then, may you not do him any wrong, or appropriate any thing of his to yourselves, you sin if you do but suffer yourselves to desire it. Did not Eve begin to sin before she took the fruit? Yes; she looked upon it, and longed for it.—And what does St. James say about lust, or evil appetite? "When lust hath conceived, it bringeth forth sin; and sin, when it is perfected, bringeth forth death<sup>5</sup>."—Then, if you would be sure that you shall not be led to commit gross sin, or lose your souls, at what point must you stop? We must stifle the very first evil desire that we can perceive to have risen up in our hearts, and we cannot be safe if we do not.—Who was that king that coveted his neighbour's vineyard? Ahab.—Had not he abundance of possessions before? Yes.—Did not he incur the woe mentioned by Isaiah, "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth<sup>6</sup>?" Yes; he could not be the great man, or possess the

<sup>4</sup> Matt. xxiii. 25, 26.

<sup>5</sup> James i. 15.

<sup>6</sup> Isa. v. 8.

absolute authority he desired to possess, unless he had this little plot of ground.—Who was the owner of it? Naboth.—What did Ahab ask Naboth to do? Sell it to him.—When Naboth refused, what did he do next? Went home to his house heavy and displeased, and lay upon his bed, and would eat no bread.—Did he use any means at that time to get the vineyard? No.—Had he not, however, sinned already, though he had gone no further? Yes; he was unreasonably angry with Naboth, and discontented with God's providence, which had given him all things richly to enjoy. He had committed the sin of covetousness.

Was it not likely that greater sin would be built upon this first, as soon as temptation and opportunity should arise? Yes.—Who contrived a plan for his getting the desired possession? Jezebel, his wife.—And did not his covetousness lead him to adopt that plan against his conscience, as soon as ever he saw that the door was open to him? Yes.—So what became of Naboth? He was murdered.—And what did Ahab do? He went down and took possession.—Had he quiet and peaceable possession, and did he enjoy himself? No; he met Elijah, God's prophet, who rebuked and threatened him in the name of the Lord. And he had the consciousness of his sin, and the fearful looking for of judgment and fiery indignation to consume him, ringing in his ears to disturb his peace all his days.—What says Christ? "Take

heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth<sup>7</sup>."

What does our Church in the Communion Service teach us to pray respecting these Commandments? "Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech Thee."

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## THE LORD'S PRAYER.

WHAT have you promised in your baptism? To renounce sin, believe the Gospel, and keep the Commandments.—How many of those things can you do in your own strength? None of them.—What says our Saviour in the parable of the vine? "Without Me ye can do nothing."—And St. Paul to the Corinthians? "We are not sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God<sup>8</sup>."—To whom, then, must you go? To God.—By what act? By prayer.—What is praying? Asking.—Can you see God? No.—What must that person do, therefore, who would come to God by prayer? He must believe that He is, and that He is a rewarder of them that diligently seek Him.—What must you do in your hearts by the petitions which your words express? Really desire them.—If you desire nothing, what do you pray for? Nothing.—In

<sup>7</sup> Luke xii. 15.

<sup>8</sup> 2 Cor. iii. 5.

what particular perfections of God must you trust? In his power to help, and in his willingness to help, and in his truth that He will fulfil his promises.—But do not you need to come boldly to the throne of grace? Yes. We are told to “ask in faith, nothing wavering.”—Then must not you have somebody in whose name you may pray? Yes.—Has any body been given you? Yes; Christ.—Now, suppose you really desire what you ask for, and come for it to God, trusting in his power and love, and in the merits of Christ, shall that prayer succeed? Yes; we have his own word for it: “Ask, and ye shall have; seek, and ye shall find; for every one that asketh receiveth, and he that seeketh findeth.”—And “If ye, being evil——”? “know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?”—But do you know of yourselves what things to pray for as you ought? No.—Then do not you need to have good words put into your mouth? Yes.—Did not the Apostles feel this need? Yes.—To whom did they go for the relief of it? To Jesus.—And what did they say? “Lord, teach us to pray, as John also taught his disciples<sup>1</sup>.”—Did He supply their need? Yes; He taught them a form of prayer. Is not this prayer also recorded in the Sermon on the Mount? Yes.—Repeat it. “Our Father which art in heaven, Hallowed be thy name. Thy

<sup>9</sup> Luke xi. 13.

<sup>1</sup> Luke xi. 1.

kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen<sup>2</sup>.”—If we ask according to this form, can we ask amiss? No.—What name do you give this prayer? The Lord’s Prayer.—And now let us explain the prayer itself.

Into how many parts is it divided? Into four.—Then how many grand divisions of our subject have we? Four.

- I. Preface.
- II. Petitions.
- III. Doxology.
- IV. Confirmation.

I. Repeat the Preface. “Our Father, which art in heaven.”—Is there any thing asked for here? No.—What is it intended to possess our minds with? Such a knowledge of God and of our duty as may dispose us to pray in confidence, and to do what we ought by our brethren.

1. What is the first title which we give to God? That of Father.—Then when we pray, we are doing what the prodigal son did, arising and going to our Father; and “Like as a father pitieth his

<sup>2</sup> Matt. vi. 9—13.

own children, so is the Lord merciful unto them that fear Him<sup>3</sup>." So we may confide in God's willingness to help us.

2. Is there not something in the Preface which reminds us of God's power to help us? Yes. It speaks of God as exalted in heaven.—And is not God all powerful? Yes. He is King of kings and Lord of lords.—Then can any thing hinder our prayers from being heard if God chooses to hear them? No.

3. Is there not another word in the Preface, which instructs us in our duty when we pray? Yes; the word "our." We do not say *my* Father, but *our* Father, that is, the Father of every body.—What does the Apostle bid us do as we have opportunity? "Good unto all men<sup>4</sup>."—Can we do good to any man effectually, except by God's blessing? No.—Then what must we do for all men? Pray for them; so says St. Paul: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men<sup>5</sup>."—Did he obey his own precept? Yes; he says, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified<sup>6</sup>."—If you do not do so, do you do your duty to God? No: for you do not love your brother, who is God's child.—Do you do your duty by your brother? No: for you

<sup>3</sup> Ps. ciii. 13.

<sup>5</sup> 1 Tim. ii. 1.

<sup>4</sup> Gal. vi. 10.

<sup>6</sup> Acts xx. 32.

withhold good from him when it is in the power of your hand to do it.—What does St. Paul teach us by the example of Jesus Christ? Not to look “every man on his own things, but every man also on the things of others’.”

II. We now come to the petitions. What is a petition? The asking for a thing.—How many of these petitions are there? Six.—Then how many subdivisions might there be under this head? Six.—But may they not very properly be classed under fewer heads? Yes.—Do they all ask for things to come immediately to the same person? No.—Some ask for things to come to whom? To God.—And others for things to come to whom? To man.—How many are there of the first sort? Three.—How many of the second? Three.—Repeat the petitions which relate to God. “Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven.”—In one word, what do they all ask for respecting God? That He may be glorified.—But in how many ways do they state that He may be glorified? In three.

1. What is the first thing belonging to God, that we pray about? His name.—And what do we ask may be done to it? That it may be hallowed.—What is God’s name? Every thing that expresses his Divine perfections.—Did not God once proclaim his name? Yes.—To

<sup>7</sup> Phil. ii. 4.



whom? To Moses.—What did He say? “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty<sup>8</sup>.” Is that God’s name? Yes.—Then what do you mean by hallowing his name? That since God has such perfections, men may discern them and acknowledge them, and stand in awe of Him accordingly.

2. What is the next petition? “Thy kingdom come.”—Whose kingdom? God’s.—Then you pray about God’s kingdom, and that it may come—but is it not said, at the end of this prayer, “Thine *is* the kingdom?” and is it not said, also, “The Lord *is* King?” Yes.—Then his kingdom was, and is, and is to come, is it not? Is it that kingdom which is already come, and never can be moved, that we are praying about? No.—What do we call the kingdom, then, that we are praying about? His kingdom of grace.—Is that kingdom fully come, or is it to come? It is to come.—Who took the kingdom out of the hands of God’s viceroy? The devil.—By whom was God graciously pleased that it should be brought back again? By Christ.—What does He say of Christ in the second Psalm? “Ask of me, and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”—Does not his “kingdom come” as fresh addi-

<sup>8</sup> Exod. xxxiv. 6, 7.

<sup>9</sup> Ps. xcix. 1.

tions are made to the number of his people? Yes.—What is said in the Acts? “The Lord added to the Church daily such as should be saved<sup>1</sup>.”—What does Christ say with respect to his kingdom, as it comes to individuals? “The kingdom of God is within you.”—Whom does He put to reign in every Christian’s heart? His Spirit.—And whom does that Spirit put out? The devil.—And then whose servant does the man become? Christ’s.—Then God’s kingdom advances in proportion as sinners become Christians. When will this prayer be fully and entirely answered? When “the kingdoms of this world” shall become “the kingdoms of our Lord, and of his Christ<sup>2</sup>.”

3. What is the next petition relating to God’s glory? “Thy will be done.”—What do we pray for here? That God’s will may be done.—How many chief ways has God of expressing his will to man? Two: by his providence and by his laws.—How does his providence express his will? By regulating every thing that happens.—If any misfortune befall you, what do you know that you did not know before? That it is the will of God’s providence that it should befall me.—And what do you pray respecting that will? That all men may cheerfully submit to it, believing that God knows best.—How do God’s laws express his will? More directly and positively, by commanding men what they are to do or not to do.

<sup>1</sup> Acts ii. 47.

<sup>2</sup> Rev. xi. 15.

—And then what do you pray respecting God's will in this sense? That all men may keep the commandments.—Then if you murmur at God's appointments, can you pray this prayer honestly? No.—Or if you are careless about his service? No.—Is there any place where God's will in both senses is done perfectly? Yes; in heaven.—Is it as yet done so upon earth? No.—But what do you pray about it? “Thy will be done in earth as it is in heaven.”

We now come to those petitions which ask for things to come to man. What, in one word, do we pray for, for man? For all manner of good.

1. What is the first petition? “Give us this day our daily bread.”—Is the word “bread” to be here taken literally, or is it put as the representative of a class of things? As the representative of a class; that is, we ask for every thing that is as absolutely a necessary of life as bread is.—Does Christ call us to ask for any thing more, as riches or comforts? No.—If they were to come to us, do we know whether they would do us good or harm? No.—Then we must leave all that to God: but as to bread and necessities, we are sure we cannot do without them. Can our neighbours do without them? No.—What words do we use on that account? “Give us this day our daily bread.”—But do we ask to be supplied even with bread for any length of time? No.—For what says St. James? “What is your life? It is

even a vapour."—And Christ? "Sufficient unto the day is the evil thereof."—How much manna did God give to Israel every day? Enough for the day.—God gives us enough for the day; and if to-morrow comes we may pray for more, as Israel went out to gather more. And if we have food and raiment, what then? We must "be therewith content."—Does not this make us see upon whom we live? Yes; upon God.—And makes us walk by what? By faith.

2. What is the next petition? "And forgive us our trespasses, as we forgive them that trespass against us."—What do we pray for here? That God would forgive us our trespasses.—Are we permitted to pray for this absolutely? No; there is a condition annexed.—On what supposition only do we pray that God would forgive us? That we forgive others.—What are our trespasses? Our sins, or transgressions of the law.—What do they deserve? Death: "the wages of sin is death."—What do we pray about this death? That it may be taken away, and we go free.—Through whom is God willing that it should be so? Through Christ.—But then what does He expect us to do by any that have trespassed against us? Forgive them.—Is there not a parable which teaches us this? Yes.—There was a certain servant which owed his lord—how much? Ten thousand talents.—Had he any thing wherewith to pay? No.—But what did his lord do when he begged for mercy? He loosed him, and forgave him the debt.—Did that servant follow that good

example? No.—What did he do to his fellow-servant, who owed him a hundred pence? Cast him into prison.—What happened when his lord heard of it? “His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.”—And what says our Lord, by way of application of this parable? “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses<sup>3</sup>.”

3. Now what is the last petition? “Lead us not into temptation, but deliver us from evil.”—Is this a prayer that we may not be tried? No.—Does God ever try us to do us damage? No.—But who does? The devil; he wants to bring us to sin.—What do we pray respecting him? That he may not prevail; and that God “will not suffer us to be tempted above that we are able; but will with the temptation make a way for us to escape, that we may be able to bear it<sup>4</sup>.”—What do we pray to be delivered from in the next clause? From evil.—From how much? From all.—Who brought evil into the world? The devil.—Then we pray first that we may be delivered from the devil, the evil one. What is the evil itself? Sin.—Then we pray also that we may be delivered from sin. What further evil does sin bring? Punishment.—Then we pray further that we may be delivered from punishment.

These are the petitions: now if all these were

<sup>3</sup> Matt. xviii. 23—35.

<sup>4</sup> 1 Cor. x. 13.

granted, would any thing more be wanting for the glory of God and the good of mankind? No.

Who did you say put these prayers into our mouths, and bid us ask for all these things? Christ.—Then we have Christ's declaration in this prayer, of what we may look for from God through Him. It is a rule of our expectations: is it not also a rule of our desires? Yes.—And if we take his word as the measure of our desires, what must they always be? Always right.—And what will our hearts be? Right with God.—May not the Lord's Prayer be taken, also, as a rule of conduct? Yes; for what we pray for, we ought to labour for.—And if we labour for that which we here pray for, we shall be ever seeking God's glory and man's good; and that is the whole of our duty.

III. We now come to the Doxology.

"Thine is the kingdom, the power, and the glory, for ever and ever."

What do you here ascribe unto God? "The honour due unto his name."—And what are you encouraged to believe from the consideration of his greatness? That whatsoever He has promised, He is also able to perform.

IV. With what does the prayer conclude? With the word of Confirmation.—How is it expressed? "Amen," or, So be it.—Which is as much as to say, These are the things, O Lord, which we solemnly proclaim our desire to have, and do Thou confirm and make them good to our souls.

## THE SACRAMENTS.

“How many Sacraments hath Christ ordained in his Church?” “Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.”

What are the Sacraments necessary to? Salvation.—Does this mean absolutely, so that it is impossible in any case to be saved without them? No: in saying they are generally necessary, it is to be understood that we cannot be saved if we wilfully reject and renounce them.—What are these two Sacraments called? Baptism, and the Supper of the Lord.—“What meanest thou by this word Sacrament?” “I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.”—Then upon whose authority do the Sacraments stand? Upon Christ’s.—By whom is the outward and visible sign ordained? By Christ.—And with what does He connect it? With the inward grace.—Can the grace, in ordinary cases, come without the sign? We have no right to expect it.—For what is the sign ordained to be? A means whereby we receive the same.—The same what? The same grace.—And what is it ordained to be further? A pledge.—Whose pledge is it? Christ’s.—A pledge to do what? To assure us that we do receive the grace.—What says the twenty-fifth

Article? "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him."

"How many parts are there in a Sacrament?"  
 "Two; the outward visible sign, and the inward spiritual grace."

Would any outward sign suffice, which might seem to us to represent the thing signified? No.—How must we seek God, and good from Him? In the way of his own choice and appointment, and in no other.—Could the waters of Abana and Pharpar have cured Naaman of his leprosy? No.—How was it that the waters of Jordan could do it? Because of God's appointment.—And had Naaman dipped less than seven times, could he have been cured? No.—Why not? Because seven times were ordered.—And the prophet says, in the way——"? "of thy judgments, have we waited for thee".—Then what are men likely to lose, who wilfully disregard the outward and visible sign? The inward and spiritual grace, which Christ has designed it to convey.—And, if so, what will they lose besides? Their souls.—And whom will they renounce as their Master? Christ.

<sup>5</sup> See 2 Kings v. .

<sup>6</sup> Isa. xxvi. 8.



## BAPTISM.

“What is the outward sign or form in Baptism?” “Water; wherein the person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.”—Whereby are we assured of the necessity of water as the outward sign or form? By our Saviour’s own words: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God’.”—In whom, at Baptism, does he profess his faith, or into whose name is he baptized? Into that of the Father, of the Son, and of the Holy Ghost.—By whose authority is he so baptized? By that of these three persons.—And to whom is he dedicated? To these three.—Then does he not make the same profession that is made in the Creed? Yes; that the Father made him; the Son redeemed him, and the Holy Ghost sanctifieth him.

“What is the inward and spiritual grace?” “A death unto sin, and a new birth unto righteousness: for being by nature born in sin, the children of wrath, we are hereby made the children of grace.”—In what condition are we born by nature? In sin. And what do we lie under? The wrath of God.—Being born in sin, what do we deserve? Punishment.—Then we want to be delivered from what? From the obligation to suffer punishment.—But if we were so delivered,

<sup>7</sup> John iii. 5.

should we thereby be made meet to be partakers of the inheritance of the saints? No.—For what are our hearts full of? Evil.—Then we want to be delivered from how many things with respect to sin? From the guilt of it, and from the punishment of it.—What alone can do this for us? The grace of God.—When, and by what means, is this grace exhibited, and conveyed to us? By means of this Sacrament.—What says our twenty-seventh Article? “Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer to God.” —“What is required of persons to be baptized?” “Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.”

What is the first thing required? Repentance.—In what does a sincere and true repentance end or issue? In the forsaking of sin.—What is sin? The transgression of the law.—Does the penitent man, then, regard sin as he used to do? No.—What becomes of his views respecting the sin itself? They are changed.—And what becomes of his purposes and resolutions respecting it, for the future? They are changed too.—Then what

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is repentance? A change of heart and mind, especially with respect to sin.—What does the impenitent man take sin to be? His enjoyment. He calls evil good, and good evil.—But how does the penitent regard it? As hateful in itself.—When he looks back upon it, what does he feel on account of it? Sorrow.—And what kind of a spirit is he of? Of a contrite spirit.—So the first part is contrition for sin. Towards whom does the penitent repent? Towards God.—Does he continue pleased with himself? No; he is ashamed and angry with himself.—Why? For having made God angry.—What says David about this? “Against Thee, Thee only, have I sinned<sup>\*</sup>.” He sees the chief evil to be that he has rewarded God evil for good.—When a son has offended a kind father, and is brought to a sense of it, is he not vexed with himself? Yes.—But is that because he dreads the punishment which his father will inflict on him? No: he is wounded at the thought that he has offended his father.—Will God be pleased with this? Yes: “the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise<sup>†</sup>.”—But what alone can prove the sincerity of this contrition for sin past? A change of purposes, and resolutions, and practice respecting sin for the time to come; in one word, conversion from sin.—Will contrition do without this? No.—What says Isaiah? “Wash you, make you clean;

<sup>\*</sup> Ps. li. 4.

<sup>†</sup> Ps. li. 17.

put away the evil of your doings from before mine eyes ; cease to do evil ; learn to do well<sup>1</sup>.”—And what does David pray ? “ Create in me a clean heart, O God ; and renew a right spirit within me<sup>2</sup>.”—And what is it said one who confesses his sins must do further ? Forsake them ; for, “ whoso confesseth and forsaketh them shall have mercy<sup>3</sup>.”—What is the next thing required ? “ Faith, whereby we stedfastly believe the promises of God made to us in that Sacrament.”—Can repentance save us ? No.—Can it undo the past evil ? No.—Can leading a new life with a great zeal now, make amends for having led a bad life formerly ? No.—But must not amends or satisfaction be made in some way ? Yes.—How has God provided for it ? He has given his only-begotten Son, that we may live through Him.—By what act of our mind do we take Christ to be our Saviour ? By faith.—Then who shall be saved ? “ Whosoever believeth in Him shall not perish, but have everlasting life<sup>4</sup>.”—And what must we do particularly with regard to the promises of God, made to us in this Sacrament ? Receive them by faith.—Then what two things are necessary to the obtaining of these promises ? Repentance and faith.—But “ why then are infants baptized, when by reason of their tender age they cannot perform them ? ” “ Because they promise them both by their

<sup>1</sup> Isa. i. 16.<sup>2</sup> Ps. li. 10.<sup>3</sup> Prov. xxviii. 13.<sup>4</sup> John iii. 15.

sureties ; which promise, when they come to age, themselves are bound to perform.”—Has there not been provided a solemn rite, by which children, come to years of understanding, may actually pledge themselves to this? Yes ; Confirmation.—Of this we shall have occasion to speak hereafter.

#### THE LORD'S SUPPER.

“ Why was the Sacrament of the Lord's Supper ordained ?” “ For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.”

“ What is the outward part or sign of the Lord's Supper ?” “ Bread and Wine, which the Lord hath commanded to be received.”

“ What is the inward part, or thing signified ?” “ The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.”

“ What are the benefits whereof we are partakers thereby ?” “ The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.”

What account does St. Paul give in the eleventh chapter of the first Epistle to the Corinthians of the original institution of the Sacrament of the Lord's Supper? “ I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread : and when He had given thanks,

He brake it, and said, Take, eat : this is my body, which is broken for you : this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of Me."—And what does he say further at the twenty-sixth verse is brought about in compliance with these injunctions? "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."—What, then, is presented to your minds? A picture, as it were, of Christ's death and its blessed effects.—But is that all? No.—What does the same Apostle say in the tenth chapter of this same epistle? "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—Then taking these texts together, there is in this Sacrament, more than has been as yet stated, that is, not only a commemoration of Christ, but an actual partaking of Him by the receivers.

Let us take these things separately. What is the outward sign or figure by the exhibiting and taking of which the commemoration of Christ's death is made? Bread and wine.—What does the bread stand for and picture out? Christ's body.—And what the wine? Christ's blood.—Why is the bread broken? To represent the breaking of his body upon the cross.—And why is the wine poured out? To represent the shedding of his blood.—Is it necessary for us to know

why these particular emblems have been chosen? No: it is enough that they have been chosen.—But may we not be allowed to remark, now that the appointment has been made, that there seems to be in it a peculiar propriety and significance? Yes; for it should seem that God would have us learn hereby that Christ is to our souls what food is to our bodies, their necessary support, by which they live, and without which they would surely die.

What is done with the bread and wine which by God's ordinance stand for Christ? They are given to each communicant.—By whom? By the hand of God's commissioned minister.—May any body so dispense them who is not God's commissioned minister? No.—But being so given, in whose name are they given? In God's.—And who may be said ultimately to have given them? God Himself.—Then what do they intimate to us on God's part? That God is willing that the communicant should have that thing, be it what it may, which such outward signs represent.—And what is that? The inward and spiritual grace of the Sacrament.—For the Catechism says before, that the outward sign is ——? “a means whereby we receive the same” (*i. e.* the inward grace).—And that it is moreover ——? “a pledge to assure us” that we do receive it.

Now what is this inward grace in the Lord's Supper? “The body and blood of Christ, which are verily and indeed taken and received by the faithful.—And what are the benefits whereof

we are partakers thereby? The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine."

Can we explain this mystery, that Christ should be in us, and we in Him? No.—But is it so? Yes.—What says St. Paul? "Know ye not . . . that Jesus Christ is in you, except ye be reprobates<sup>5</sup>."—And what says Christ Himself? "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" but "whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in Me, and I in him<sup>6</sup>."

Therefore, though as our twenty-eighth Article has it, "The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner; and the mean whereby the Body of Christ is received and eaten in the Supper is *Faith*:" yet we may pray with our Church *before* receiving, "Grant us, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in Him, and He

<sup>5</sup> 2 Cor. xiii. 5.

<sup>6</sup> John vi. 53—56.



in us<sup>7</sup>." And *after* receiving, we may give thanks with our Church, "Almighty and everlasting God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, *who have duly received* these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son."

Then, in calling you to the Sacrament of the Lord's Supper, am I calling you to take part in a mere ceremony, or to a mere act of commemoration? No.—But to what? To receive a gift from God.—To open the mouth of your soul wide ——? that God may fill it.—But does it always take place in fact that they who receive the sign actually receive the grace? No.—Do not many in this case reject the counsel of God against themselves? Yes.—What does the twenty-ninth Article say? "The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and

<sup>7</sup> Communion Service.

drink the sign or sacrament of so great a thing.” —And now that we may not fall into this dreadful case, let us consider the last question which our Catechism puts.

“What is required of those who come to the Lord’s Supper?” “To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life: have a lively faith in God’s mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.”

What people does St. Paul rebuke who came rashly and carelessly to the Lord’s Supper? Some among the Corinthians.—What did they treat it as? A common meal; not discerning the Lord’s body.—And so instead of pleasing God —? they displeased Him.—And ate and drank —? their own damnation, or condemnation, in the manner of those mentioned in the Article.—What says he to them? “But let a man examine himself, and so let him eat of that bread, and drink of that cup<sup>s</sup>.”—Then what one direction does he give them? That they should examine themselves.—But does he name the heads on which they should examine themselves? No.—How does he leave them to collect those heads? From consideration of the nature of the ordinance itself.—And what does the Catechism state them to be? Repentance, faith, and charity.—If we had these graces always in us, as we

<sup>s</sup> 1 Cor. xi. 28.

ought to have, should we ever be unfit to partake of this holy ordinance? No; we should be prepared habitually.—But is it of habitual preparation that we are now speaking? No.—But of what? That actual special preparation which every body ought to make before each sacrament, when they come to know that it is about to be administered.—May a man take it for granted that he is what he ought to be? No.—“For the heart ——”? “is deceitful above all things.”—And we sometimes think of ourselves ——? more highly than we ought to think.—Then what must we do? Search and see.—What says St. Paul? “Examine yourselves, whether ye be in the faith; prove your ownelves<sup>9</sup>.”

Can this Sacrament of the Lord's Supper safely be neglected? No.—Can we safely come to it without consideration? No.—Then how many safe ways are there about it? One.—What is that? To come to it well prepared.—Does not our Lord give us a parable which illustrates this? Yes.—What is it about? A king who made a marriage for his son.—Where is it recorded? In the twenty-second chapter of St. Matthew.

<sup>9</sup> 2 Cor. xiii. 5.

## CONFIRMATION.

**WHEN** the minister returns the child who has been baptized to the sponsors, he charges them thus: "Ye are to take care that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose."

Now we have done the best we can to show in what way children may be instructed in the Church Catechism, and be brought by catechising to a right apprehension of its meaning. And this method may be advantageously adopted in explaining to them the Confirmation Service also. We will, therefore, proceed to examine it with this view.

The rubric directs: "Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following."

"To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to

be observed ; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church ratify and confirm the same ; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto."

Now the nature of the preparation here required has been already unfolded, and we come first to what is demanded and required of the party to be confirmed.

Who is it that speaks ? The Bishop,—Whose servant or minister is he ? God's.—In whose name does he speak ? In God's.—Then who really asks the question ? God.—To whom does he speak ? To the persons to be confirmed.—What does he say to them ? "Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism ; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you ?"—Of what does the Bishop here remind the persons he speaks to ? Of whose presence they stand in, and what parties are listening to their answer.—How many parties are there ? Two.—Who first ? God.—And who next ? The Church.—Who re-

quires the thing to be done? God.—And who are to be assured that it is done? The Church.—What does he speak to them about? A vow or promise.—Made by whom? Themselves.—For themselves, and with their own mouths? No; but on their behalf, by their Godfathers and Godmothers.—Who promised how many things in their name? Three: to renounce all sin, believe the Gospel, and keep the Commandments all the days of their life.—What do they acknowledge now? That they are bound to all this.—For what are they now capable of perceiving? That it is their bounden duty, and for their good.—And, therefore, what do they say? That they will do all this.—Are they supposed to make that promise peremptorily, as if they could keep it of themselves? No; but in faith, and humility, and trust in God.—Who of the persons to be confirmed shall make answer? Every one.—Each for whom? Himself, and himself only.—How is he to make his answer? Audibly; so that all members of the Church present may hear it.—For what is he now professing and calling himself? A Christian.—And to whom besides God, is he to give assurance of this? To the whole Christian society. So he answers, “I do.”—And thus takes what upon himself? His vow; and pledges himself to the faithful observance of it.—And now what is the only thing he has to wait for? God’s help and blessing.

Let us proceed with the service. Who speaks? The Bishop.—What does he say? “Our help is in

the Name of the Lord."—Who makes the answer? The people.—What is it? "Who made heaven and earth."—How do the sentences proceed? *Bishop.* "Blessed be the name of the Lord."—*Answer.* "Henceforth, world without end."—*Bishop.* "Lord, hear our prayer."—*Answer.* "And let our cry come unto Thee."—Then whose power to do good in the case, do the Bishop and people renounce? Their own.—And on whom do they cast themselves in faith? On God.—And what do they then proceed to? Prayer.—By whom is the prayer offered up? By the Bishop.—Who joins with him? The people.—And who are the parties prayed for? The persons to be confirmed.—Let me hear the words of the prayer.

"Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness: and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*"

What does this prayer suppose to have been done already for the persons who come to be confirmed? That they have been regenerated by water and the Holy Ghost, and have had their sins forgiven them.—And what generally is asked

further in their behalf? That they may be renewed by the same Spirit, and be made meet to be partakers of the inheritance of the saints in light.

This prayer made, what is directed next? "Then all of them in order kneeling before the Bishop, he shall lay his hands upon the head of every one severally."—What posture are the persons to be confirmed to be placed in? They are to kneel.—Before whom? The Bishop.—*To* him? No; *before* him, to receive a blessing from him as God's appointed minister.—What action is he to do? To lay his hand upon their heads.—On the heads of how many of them? Every one severally.—Has the action, in itself, any real power or efficacy? No.—What sort of an action is it then? Figurative or symbolical, indicating what God means to do.—Do you not know of one upon whom a mantle fell, as he whose mantle it was, was being carried up into heaven? Yes; Elisha.—Could that mantle do any thing for him? No; but it indicated that Elisha was henceforth to be invested with the office of Elijah, and that a double portion of Elijah's spirit should be his.—And may not the laying on of the hands of the Bishop indicate that God's special blessing is to come upon those on whose head the Bishop lays them by God's command, and in his name? Yes.—Is not the laying on of hands used in the Church on another very important occasion? Yes; at the ordination of Ministers, who by that act are designated as such, and assured of their interest



in the promise, "Lo, I am with you alway, even unto the end of the world<sup>1</sup>."—After the Bishop has laid his hand upon the head of each, what is he to say respecting that particular person? "Defend, O Lord, this thy servant with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come to thine everlasting kingdom."

This is much to the same purport as what we have said before. And then the service finishes with prayer, a humble profession of faith in God to ratify the whole proceedings, and concludes with the Bishop's solemn benediction.

When the confirmed persons depart, what may they be assured of by faith? That God is ready to stand by them, and strengthen them through all the perils yet to come, of the Christian warfare.—But what will they have to do themselves? To watch and pray that they enter not into temptation.—What says Isaiah about this, at the end of the fortieth chapter? "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint

<sup>1</sup> Matt. xxviii. 20.

and be weary, and the young men shall utterly fall : but they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint."



## APPENDIX <sup>1</sup>.

### GEN. III. FALL OF MAN.

Consider therein

- I. The temptation, ver. 1—5.
- II. The transgression, ver. 6.
- III. The effects of it on the transgressors, ver. 7, 8—13.
- IV. God's dealings with them, ver. 14. 24.

#### I. *The temptation*—and herein

- i. *The tempter*—who he was—and of what character.
  - 1. The Serpent, the Devil, Rev. xii. 9; xx. 2. Adversary, 1 Pet. v. 8. Eph. vi. 11, 12.
  - 2. Subtil. Matt. x. 16, Wise as serpents. 2 Cor. xi. 3.
- ii. *The means used by him*, or the temptation.
  - 1. He suggests a doubt about the law. "Yea, hath God said?" &c. For if no law, no transgression. They were at liberty, that failing. See ver. 2, 3.
  - 2. Denies the danger. Ye shall not die. So contradicts God. Wages of sin, death, Rom. vi. 23.
  - 3. Promises advantage. Your eyes shall be opened; ye shall be as gods, &c.
  - 4. Suggests evil thoughts of God. "For God doth know." He is not so much your friend as you think.

In general, all by lying. Satan's weapon ever.

See now, II. *The transgression*.

The woman did not sin ignorantly; she was clear about her duty, ver. 2, 3. But

<sup>1</sup> See page 77.

- i. *She looked, considered the matter*, as there was no need she should have done, and as Christ did not, Matt. iv. 10.
- ii. *She coveted*. See 10th Commandment which is a guard on 8th, So lust conceived, James i. 15.
- iii. *She sinned outwardly*. Took of the fruit and did eat. So lust brought forth sin.

Here was ingratitude, in spite of knowledge : covetous desire, in spite of abundance in possession : disbelief of God, in spite of experience ; and belief of Satan, in spite of ignorance of him.

### III. *Effect on the transgressors.*

Their whole nature changed from the image of God to the image of Satan.

- i. *The woman tempted her husband*. Made to be a help, Gen. ii. 18 ; became a hindrance.

Forsook God's service to be Satan's agent, who seeketh to devour, 1 Pet. v. 8.

Copied his example.

- ii. *Their eyes were opened* ; they knew they were naked, so found out a want not conscious of before, and which they could not remedy.

Knew good by its opposite ; as health by sickness : light by darkness : evil by experience.

So Satan gave what he promised, but not in the sense they expected.

- iii. *They ran away from God*, as a child conscious of sin from his father : were frightened at Him : hid themselves among the trees : forgot omniscience.

- iv. *Covered their sin*, Job xxxi. 33, by lies and excuses, ver. 10 : shifting off blame at last to God, ver. 12, 13.

### IV. *God's dealings with them.*

He was wroth, but in wrath remembered mercy.

- i. *He calls them to account*, and so convinces them of sin.

- ii. *He publishes the Gospel*.

Curses the serpent ; but in doing so, promises Christ :

"I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head (kill thee), and thou shalt bruise his heel (injure Him), ver. 15. In this promise we have the germ of the whole Scriptures which follow.

So man's hope was rekindled, and on this man subsisted till the promise was confirmed to Abraham, &c.

iii. *But they were chastened for their profit.*

The woman should have sorrow in child-bearing, and subjection, ver. 16.

The man—labour, sorrow, disappointment, ver. 17, 18.

Both—death temporal, ver. 19. And,

Ejection from paradise, ver. 22. 24. But all part of God's plan of mercy.

#### *General inferences.*

1. Renounce world, flesh, devil.
2. Believe on Christ.
3. Accept chastisements ; get good out of them. See Rom. viii. 28, "All things work together for good, &c."

## LUKE II. 1—20. BIRTH OF CHRIST.

Here we have,

- I. A history of the circumstances. And
  - II. A declaration of the intention of Christ's birth. The first by Luke, the second by the Angel.
- The first tells us How ; the second Why.

### I. Ver. 1—6.

*Augustus the Emperor* decreed a taxation, so each must go to his own city, and all went.

*Joseph and Mary*, Christ's parents. Dwelling at Nazareth, and likely to have staid there because Mary great with child.

But Nazareth not Joseph's city, for he "of house and lineage of David."

Bethlehem was ; must go *thither* ; and went.

While there, "the days were accomplished ;" Christ born.

### Observe

God's ordinary providence overruling all for his own ends.

Augustus of *collecting*, Joseph of *paying*, thought ; and each did accordingly.

But so God's counsel was fulfilled, Micah v. 2. So in regard to Christ's death, Acts iii. 17, 18 ; and to Joseph, Gen. xlv. 4—8. For not a Sparrow, Matt. x. 29. Wrath of man, Psalm lxxvi. 10.

### Ver. 7.

In a manger—No room for them in the inn, for town full—Joseph poor.

### Observe

Instance of Christ's humiliation, Phil. ii. 7. God's estimate of world—Vanity, Eccl. i. 2.

Let the same mind be in you, Phil. ii. 5 ; 1 John ii. 6.

### Ver. 8—12.

Tidings of nativity declared to the shepherds.

Ver. 8. *Shepherds*. Poor, unlearned.—The glad tidings came to them not when they were praying, yet serving God acceptably—minding their own business, 1 Thess. iv. 11.

God sets the members, &c. 1 Cor. xii. 18. Duty as *called* to it by God. (See Catechism.)

Ver. 9. Angel. God's messenger came. God's glory seen.—They're afraid.—So Peter, "Depart from me," &c. Luke v. 8.

Ver. 10. The Angel said, Fear not.—So to women, Matt. xxviii. 5.—For I bring good tidings to *you*.—Gospel to poor, xi. 5.—Their labours don't prevent their understanding it, nor their study of it their labours, Rom. xii. 11.—Joy to *all people* :—for God no respecter of persons, &c. Acts x. 34.

Ver. 11. What the tidings were.—*A birth—this day—in city of David*, as foretold, Micah v. 2.—*A Saviour*, Matt. i. 21.—*Christ*, anointed, John i. 41; elect, Isa. xlii. 1.—*The Lord*, Psalm ii. 6.—Salvation to obedient obtained by Him, Heb. v. 9.

Ver. 12. A sign given them.—A babe in swaddling clothes.—In a manger.—No likely place for a king.—But my ways not yours, but higher, Isa. lv. 8, 9.—Weak chosen, that the excellency of the power may be seen to be of God, 1 Cor. i. 27, &c. 2 Cor. iv. 7.

## II. Ver. 13, 14.

With the angel *a multitude* (for there is only one mind in heaven) declaring the *intent* of his birth, and praising God therefore.

Intention, threefold.

i. *Glory to God*, i.e. by manifestation of his perfections.

His power and wisdom and goodness in creation, Psalm xix.

His justice in casting out rebel angels, Jude 6.

His mercy now, and the *harmony* of his perfections, Psalm lxxxv. 10.

ii. On *earth peace* between

God and man, Rom. v. 1.—Reconciliation, 2 Cor. v. 18. 21, &c.

Man and his conscience, Rom. iv. 7, 8.—Blessed, &c. to whom the Lord imputeth not sin.—Fear of death, Heb. ii. 15.—Peace I leave with you, John xiv. 27.

Man and man.—Prince of peace, Isa. ix. 6.—Swords turned into plowshares, Isa. ii. 4.—Fruit of the Spirit, love, Gal. v. 22.

iii. *Good will to man*.—God so loved, &c. John iii. 16.—God rich, &c. for his great love, &c. Eph. ii. 4—7, &c.—In this is love, &c. 1 John iv. 9, 10, &c.

They praised God therefore.—All are happier,

By display of God's glory.—Heaven is seeing God as He is, 1 John iii. 2. And, blessed are the pure, &c. Matt. v. 8.

And by others' happiness.—Rejoice, &c. Rom. xii. 15.—Charity, 1 Cor. xiii. 6. Rejoiceth in the truth.



## Ver. 15—17. 20.

Conduct of the shepherds related as being an example to us.

Ver. 15. Let us go to Bethlehem.

Let us see this thing which is come to pass which the Lord hath made known.

Ver. 16. They came with *haste*. This shows their zeal.

They found Mary and Joseph and the babe. This shows God's faithfulness.

Ver. 17. 20. "They made *known abroad* the saying which was told them concerning this child;" not the fact only, but the declaration of its importance; and *glorified* God for what they had *heard* as well as for what they had seen.

For they had *faith*, and they saw through Christ's mean appearance his power to save.

They desired God's glory, and man's good.

Therefore they told of Christ. Let us do so too. There is no other way to glorify God so effectually, or to do so much good. Consider one another . . . and exhort . . . as day approaches, Heb. x. 24, 25.

THE END.



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